

12912

# THE EPISCOPALIAN

FEBRUARY 1964

**ALGIERS: STATION ON  
THE CHURCH'S "HOT LINE"**



**FOR  
ADULTS  
ONLY?**



## C. S. LEWIS ON PRAYER



**Durgapur**  
where  
yesterday  
became  
tomorrow



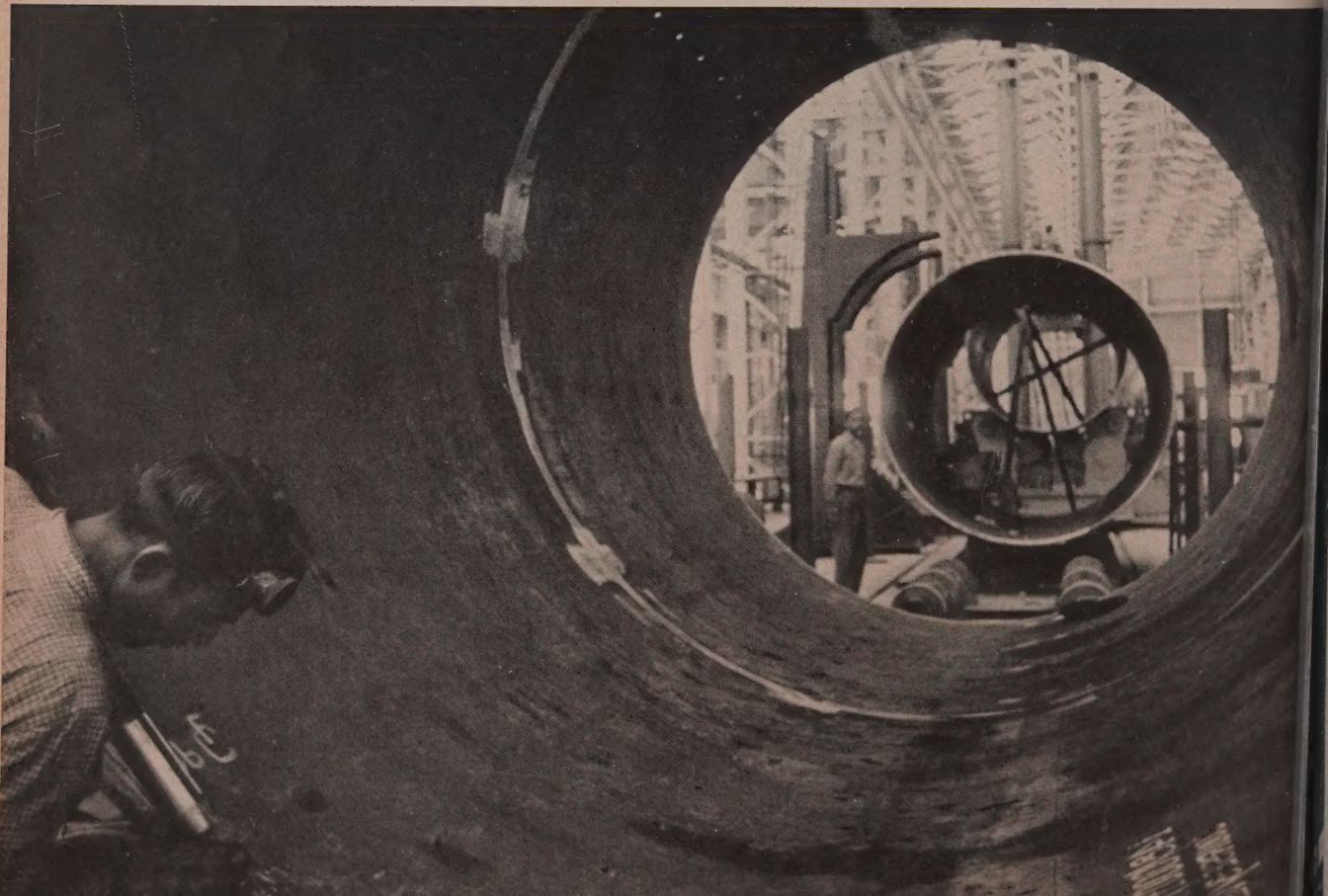
*beginning in this issue:*  
**WOMEN IN THE CHURCH**





*The streamlined newness of Durgapur contrasts dramatically with the traditional image of a changeless, ancient India.*

# MEN, STEEL & MIT





*Almost overnight a sleepy hamlet has burst forth as a "Pittsburgh of India." For those caught up in this industrial whirlwind, life is bringing prosperity—and bewilderment.*

ONLY NINE years ago, Durgapur, India, was little more than a crossroad on the Great Trunk Road between Calcutta and Delhi. Then, in 1955, the government of India selected this dozing hamlet as a site for a giant industrial complex.

Great steel plants, built by British investors, rose rapidly; other industries, attracted by the treasure of natural minerals—coal, bauxite, manganese, and petroleum—in this rich northeastern corner of India, soon followed. The Indian government itself established in Durgapur a project to use the Damodar River for irrigation purposes, and built a new oven plant to produce coke.

The swift alteration of Durgapur's skyline was only prologue. The main narrative began—and continues—with the influx of thousands of people searching for work. In only eight years, tiny Durgapur has burgeoned into a sprawling city, sixty-six miles square, and already divided into five townships. Its small population has risen to an amazing 1,500,000—with new residents arriving every day. If the present rate of growth keeps up, the one-time rural junction will claim some ten million inhabitants within the next twenty years.

The story of the country family transplanted to the city is no new theme to Americans or Britons—or the inhabitants of most of the Western world. For all our experience, however, we are plagued by the dilemmas engendered by the rapid rise of the city. If these problems of "rapid social change" and the "inner city" are acute in Boston, Detroit, and New York, it takes no gift of imagination to understand why they are critical in Durgapur.

Although the Indian country-dweller who seeks his fortune in the great city is akin to the Iowa farm boy who moves away to Chicago,

the Indian's background of experience is almost nil, while the Iowan's experience has equipped him with education, relative prosperity, and no small sophistication garnered from newspapers, books, and television.

In India, a land one third the physical size of the United States, only one person in five can read and write. It is by any standards extremely poor.

One of India's essential current goals is to double the annual per capita income—from \$50 per year, in 1951, to \$100 in 1976. Compounding the poverty of the country is an ever-increasing population; with 438,000,000 inhabitants, India is second only to Communist China.

Adding to the built-in handicaps of the Indian villager is the problem of language. Some 250 dialects are in use, and thirteen of these are officially recognized.

Obviously, religion in any form faces hard challenges in such tumultuous change. For the Christian faith, the challenge becomes greater, because the Church here is so small—India's 15,762,390 Christians account for only 3.7 per cent of the population. Of this number, some 470,000 are Anglicans. Denominationalism, however, tends to receive less emphasis than ecumenism when Christians are faced with so huge a job; the example of the Church of South India attests to this spirit of co-operation.

In the north of India, where Durgapur is located, the beginnings of a similar endeavor are being evidenced via the North East India Ecumenical, Social, and Industrial Institute. Its purpose is "to train the laity . . . as the people of God scattered in the secular world." Among its supporters is the Anglican Church of India, Pakistan, Burma, and Ceylon.

# ICLES

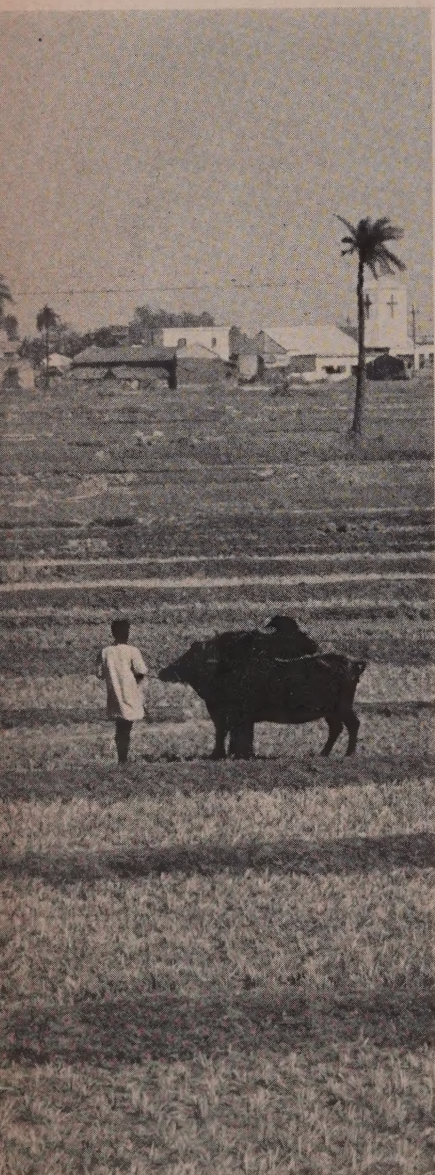
*A giant pipe being readied for welding is dwarfed by the size of a Durgapur factory.*

BY BARBARA G. KREMER

*Continued on page 4*



*Here an Anglican priest visits the manager of a colliery. The church is making an all-out effort to expand its ministry in this fast-growing city.*



*Only a mile and a half from the city, the countryside remains poor and primitive.*

One of these leaders, active in both interdenominational and specifically Anglican work, is the Most Rev. Hiyanirindu Lakdasas Jacob de Mel, chief Anglican bishop of the church in India, and an Oxford-educated native of Ceylon who is equally at home in New York or an Indian village.

Deeply aware of the negative effects of so rapid a shift from a rural to a technological society, Archbishop de Mel offers a lucid description of what happens when the country family comes to Durgapur.

"Arriving at the company with his wife," the archbishop says, "the man is given a larger house than he has ever had in his life, with running water, a good roof that can stand up to the monsoons, a lavatory, medical comforts . . . He earns in one month more rupees than his father ever earned in one year."

The unaccustomed luxury of the new life, however, brings some problems as well. For one thing, the new steel worker and his wife find themselves living among neighbors who speak other languages. Though all may be Indians, they are, he says, "as foreign to each other as the French are to the Italians."

The schedule of the working day leaves time for leisure. "Recreation," says the archbishop, "is a thing that people have to do on their own. There are moral and other problems from people getting too much money, and going into money-lending—or drinking, and things like gambling."

The archbishop also stresses that not every newcomer to Durgapur is able to find work. "Unhappy people who come without employment" then take up a makeshift residence on the fringe of the urban center. Living as squatters, they fall prey to the inevitable temptations of shanty town—"prostitution, gambling, hooch."

Thus, once placid Durgapur has become a city with all that this implies: movement, prosperity, opportunity—and poverty, loneliness, and a feeling that the old values no longer apply.

The church was aware of its approaching responsibilities even before Durgapur's boom began. But at that time Durgapur's Anglican population was virtually nonexistent, for the church had not yet penetrated the area. In recognition, however, of the influx of both Indian and European workers, whose numbers would include Anglicans in need of their church, groundwork was laid for the church to be there.

Under the direction of the Most Rev. Arabindo Mukerjee, then Bishop of Calcutta and Anglican Metropolitan of India, Pakistan, Burma, and Ceylon, an ambitious plan was conceived. In what would in time be a strategic location in Durgapur, Archbishop Mukerjee—with the help of the Indian government—acquired fifty *bighas*, or seventeen acres, of land as the site of a future Anglican center. Before Archbishop Mukerjee retired in 1962, a school for boys

*Continued on page 6*



*Durgapur: India's Overnight*

*Pittsburgh*

DURGAPUR •

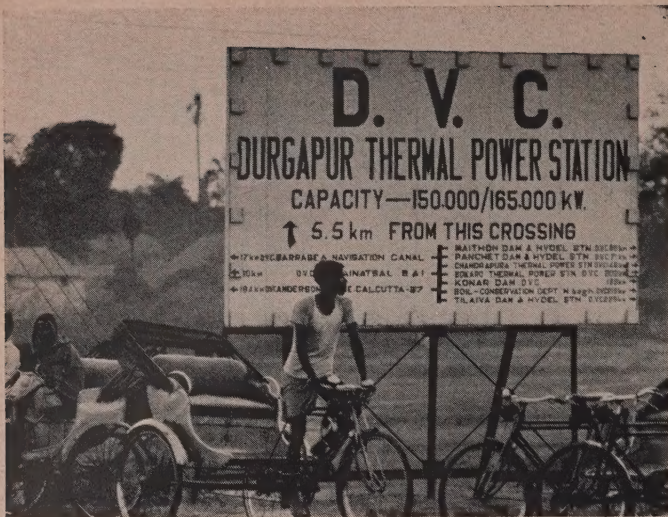
CALCUTTA •

INDIA



*Like giant beacons, the great factories have attracted thousands who have never before known the world of the machine.*





*For India's people, Durgapur means new hope. For the Church, it brings new demands for service and growth.*

and a church, St. Michael's, had been started.

The guidance of the new center, and the task of adding to and improving the original plan, has come to Archbishop de Mel, who was enthroned in August, 1962. Among his goals for the church center is a lay training school, where "people from all parts of India can meet with people from outside of India. Also, I want it to be a place near the church that we are building so that we can also have retreats, and addresses. . . I'd like this center, when it grows up, to be a place of real research into the whole business of how India is going to face this new age of rapid social change."

Archbishop de Mel has many other hopes for the future of the church in Durgapur. "I feel," he continues, "that the problems of industrialism and education and leisure are so terrific that we ought to have not only a community center where some of these people can have their amusements provided for, but also a center with a good library." Also on the planning boards are a dispensary, a housing facility for teachers, and a rectory. Ultimately, the archbishop hopes to have a trained staff to work not only at the center, but in other parts of the sprawling city.

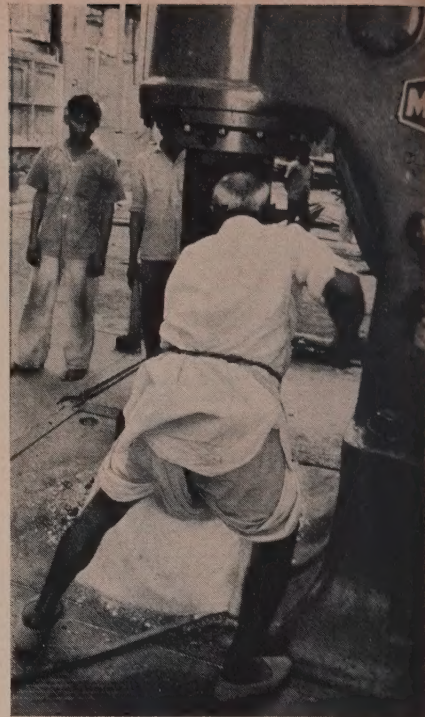
To Americans, Archbishop de Mel

has issued a call for priests and laymen willing to give a short period of their time to helping the Durgapur effort grow. "You have the know-how, the experience," he says. "You've had Pittsburgh, for instance. We need you to train our own men."

The envisioned center will not bypass those who dwell in shanty towns. Archbishop de Mel hopes to be able to send trained workers to minister to these struggling people, and to acquire a traveling medical van—approximate cost: \$3,000.

Because of the hugeness of the project and the smallness of the church in India itself, the entire Anglican Communion has been called on to participate in this endeavor. The Church of England, through the Society for the Propagation of the Gospel, and the Anglican Church of Canada are working to provide substantial assistance to the Church of India, Pakistan, Burma, and Ceylon.

In the United States, the Episcopal Church has designated the overseas portion of its 1964 Church School Missionary Offering for the Durgapur effort. By the most modest of estimates, the church in India will require at least a quarter of a million dollars to launch the center with only some of the buildings needed; this figure includes no estimates for operating expenses or other costs. The



*A steel worker earns more in a month than his father did in a year. But old ideals are shattered.*

present goal is to have a comprehensive program in operation by 1967.

For most U.S. Christians, this year's mission study objective includes the urban ministry in South-east Asia and in our own cities (see page 52). Thus, the American Episcopalian has an opportunity to see the Durgapur situation in the light of his own "back yard."

Our increasingly urbanized world, whether it be in Rhode Island, Rhodesia, or the Republic of India, presents one of the most crucial challenges that the Church has ever faced. In commenting on the future work in Durgapur, Archbishop de Mel has made a statement that applies to the fast-rising city—the growing technology of the twentieth century, and all that these changes and shifts mean to the individual—anywhere. "We have been entrusted with a superb task. We must not fail our Lord. It will mean much effort and, above all, faith. Christianity is a call to live dangerously. Let us trust God and go forward."



# LETTERS

## PEANUTS: PANNED AND RAISED

the Rev. Robert Short pulling our leg? I wish I could believe it, for his article, "Peanuts: a theology for today," would be an excellent start on a companion volume to *The Pooh perplex*.

Alas, however, I suspect that his intentions are more serious, indeed dreadfully serious. Fortunately, the robust inhabitants of Charles Schulz' world will survive even Mr. Short's heavy-handed theological blows. But will theology itself survive being put to the service of such ostentatious nonsense? Good grief, Mr. Short, are you really going to write a whole *book* of that stuff?

THE REV. JOHN W. TURNBULL  
Austin, Tex.

Many is the article and issue I have wished to acknowledge with appreciation, but it takes "Peanuts: a theology for today" to bring forth communication. And this is because of my husband who shies away from theology but is [a] champion of *Peanuts*—he wants an extra copy of this December 13 issue. . . .

MRS. D. C. STAPLETON  
New Rochelle, N.Y.

## AN EXPLANATION

An article in the October 29 eastern edition of the *Wall Street Journal* dealt with churches of most all faiths and their unrelated tax-free possessions such as hotels, supermarkets, etc.

The Episcopal Church was not mentioned, and I am curious to know if we have any such investments.

MRS. ARTHUR L. STADIG  
Taunton, Mass.

Your letter of November 10th to THE EPISCOPALIAN was referred to this office for answer.

I know of very little, if any, unrelated tax-free possessions of the Episcopal Church such as you described in your letter. In some areas our dioceses have purchased land for future mission development. This is done on a planned basis in order to buy property before the prices get too high, but it is not unrelated to the general program of

the church. In other instances, we hold properties in cities where the church was once flourishing, and we are trying to devise programs so that the church can flourish once more. In some instances, we have rectories where the church is not staffed at the present time, and so the property is rented. Some individual congregations hold expensive pieces of property, but, as far as I know, in these cases they are not held tax-free.

THE REV. JOHN D. MCCARTY  
Executive Director  
General Division of Research  
and Field Study

## HORIZONS WIDENED

Having found much of interest in the few copies which I have seen, I am sending herewith my check for three dollars and fifty cents for a year's subscription.

As a former missionary teacher in China, I am glad that you have articles on mission work, among others. So many people are still almost entirely parochial-minded. I think people who know about missions tend to become really interested not only in such work, but also in their own parish church, appreciating it more. . . .

ESTHER L. HOUGHTON  
Daytona Beach, Fla.

## SOUR CREAM

To me THE EPISCOPALIAN is the finest of our church magazines. I read it from cover to cover and generally find it very helpful, but to make fun of our faith and church through the *Episcocats* is most unsuitable and a desecration to me. To make fun of the Star of Bethlehem, one of the most glorious things that was ever seen in this world, is to me sinful. I think it would distress any church woman. . . .

MRS. JOHN B. PITMAN  
Plandome, N.Y.

## TEEN-AGE TRIBUTE

I just had to do something to show how I felt about the death of our late President John F. Kennedy. Since I've been writing since I was eleven (I'm thirteen now) poems and stories (some to newspapers which they put in their paper), I decided to write a poem in his honor. If this poem meets the requirements, please publish it.

### A Great Man . . . Gone

A man has died, the world has cried;  
the days were long and sad.

Our Jackie lost a husband, and  
John-John lost a dad.  
The world has lost a leader, his  
guidance strong and true  
He fought for our relations,  
but the wide world found him new.

His persistence brought us safety,  
and all we showed was greed,  
When a bullet pierced his body,  
and a trembling hand was seen,  
The help of God came to us, to  
show which way to lean.

The shocked and still stunned  
nation,  
Again went through the fear  
When two more lives were taken,  
three tragic deaths this year.  
Alas, my people listen, no victory  
have we won  
Kneel down to God and wonder,  
Dear God what have we done!

VERONICA RICE  
Evans City, Pa.

## in the next issue of THE EPISCOPALIAN

- Women in the Church:  
part 2
- C. S. Lewis on Prayer
- Beachhead in El Salvador
- The Unsung Visitors



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## FOR YOUR INFORMATION

This month we welcome to our Board of Directors four new members: Mr. **Sam Welles**, a senior editor of *Life* magazine and author of "THE SILENT MAJORITY," page 35; Mr. **Elliott Odell**, vice-president of Farm Journal, Inc.; the Rev. **Thomas J. Patterson**, rector of Holy Trinity Church, Valley Stream, Long Island, and a former publishing executive; and Mr. **Joseph E. Boyle**, a vice-president of the J. Walter Thompson advertising agency. In subsequent issues, we will provide more details about each of our new directors.

The fast-changing mission field is the focus of two current articles, one set in Central America and the other in India. "WHEN THE GOLPE COMES," page 24, is a first-hand account by associate editor **Thomas LaBar**. In preparing "MEN, STEEL, AND MIRACLES," page 2, we owe special thanks to the Most Rev. Lakdasa Jacob de Mel, Bishop of Calcutta and Metropolitan of the Church of India, Pakistan, Burma, and Ceylon, who contributed invaluable insights during a special interview for THE EPISCOPALIAN; and to the Society for the Propagation of the Gospel, London, England, which provided photographs and background material.

"WOMEN'S WORK IS NEVER DONE," page 10, is the first of a series in which we will attempt to present a comprehensive survey of the role of women in the Episcopal Church. Credit for researching and writing this first report belongs to contributing editor **Jeannie Willis**.

On page 28, the Rev. **Malcolm Boyd** draws on his experience as a cinema critic to present "FOR ADULTS ONLY?" Father Boyd, a well-known author and speaker, is director of college work at Wayne State University, Detroit, Michigan.

With "GOD'S LONELY WORK IN THE CITY," the review of books on page 52, the Rev. **Robert Castle, Jr.**, makes his first appearance on our pages as an author. Many readers will remember Father Castle, whose parish in Jersey City, New Jersey, was the subject of "They Preach What They Practice" (THE EPISCOPALIAN, October, 1962).

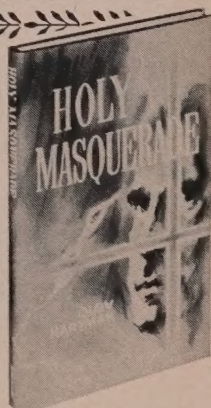
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a hypocritical pastor  
who is confronted with  
her own guilt in the  
act of unmasking her  
husband's facade of  
righteousness.

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"A strangely moving book which explores the moral ambiguities of Christian existence with a subtlety and pathos that put one in mind of Mauriac, Bernanos and Greene."—Nathan A. Scott, Jr., The University of Chicago

"Amid a complex of paradoxes on the spiritual battlefields of this story, one is confronted by the many masks and realities of the demonic. It is a book which burns."—Malcolm Boyd, Episcopal Chaplain to Wayne State University

"The ambiguity of the human condition is vividly and clearly presented. It is a thought-provoking book."—Randall Stewart, Vanderbilt University

"It has left on me a strong impression that I do not think will fade in years to come."—Tom F. Driver, Union Theological Seminary

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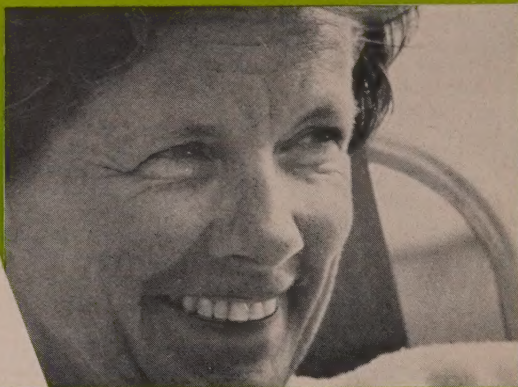
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THE EPISCOPALIAN, February, 1964, Vol. 129, No. 2, published monthly by The Episcopalian, Inc., 1930 Chestnut St., Philadelphia, Pa. 19103. 35c a copy. \$3.50 a year; two years, \$6. Second class postage paid at Washington, D.C., SUBSCRIPTION ORDERS, CHANGE OF ADDRESS, and all other circulation correspondence should be sent to THE EPISCOPALIAN, Box 2122, Philadelphia, Pa. 19103. Allow 6 to 8 weeks for changes; please include old address label and zip code number. ADVERTISING OFFICES: 1930 Chestnut St., Philadelphia, Pa. 19103; MILWAUKEE: R. W. Morey Co., Inc., P.O. Box 177, Elm Grove, Wis. © 1964 by THE EPISCOPALIAN, Inc. No material may be reproduced without written permission. Manuscripts or art submitted should be accompanied by self-addressed envelope and return postage. The publishers assume no responsibility for return of unsolicited material. THE EPISCOPALIAN is a member of the Magazine Publishers Association, the National Diocesan Press, the Associated Church Press, and Religious News Service.





# WOMEN'S

## THE ROLE OF WOMEN IN THE CHURCH *PART I*

**G**OD HELP US if the women ever get to run the church," declared an old Episcopalian recently. He was echoing what some men—and quite a few women—feel. But after several months of studying the situation, and talking to many dozens of men and women, we must report that we cannot find enough of the type of women he fears to warrant his worry.

True, the kind of woman who has brought about such statements exists. She is aggressive, tiresome, and bossy. She makes the rector's life a misery. The vestry shudders at the mention of her name, and the other women of the parish fume. It surely must have been after a brush with such a woman that St. Paul wrote that women should be silent in the church.

But St. Paul also wrote that "in Christ . . . there is neither male nor female." Perhaps we may presume that this larger purview was due to his contacts with other kinds of women, and there are many. We found a lot of them—and quite a few men—who said, "God, help the women to *help* run the church." And that, you will agree, is quite a different matter.

### Closed Circuits

Jesus has told us that His Church has many doors through which His work can be done. Two of these are closed to all the women of the Episcopal Church today. Women may not be seated as delegates in the church's governing body, the General Convention, because of a constitutional provision which reads "laymen," instead of "lay persons." And women may not be ordained to the ministry.

These are sore points. Yet there is an obliqueness here which is rather like bumping your knee and having your elbow ache. Among reasonably active women in the church, one hears a good deal about these injustices. But among the very active, the concern with these two points decreases progressively. In part, this stems from the fact that the latter are more aware of the large number of women doing large jobs for the church, and doing them well.

Women have been members of the Episcopal Church's National Council since 1934. One department of the National Council is now headed by a woman. In 1963, at least twenty-eight dioceses and districts had women serving in an executive capacity. Slightly more than half of the church's dioceses and missionary districts seat women as delegates to annual conventions. Women served on 752 out of 3,801 vestries surveyed last year. Professional women church workers number upwards of 300. Members of sixteen religious orders for women, as well as deaconesses and women Church Army officers, hold positions of leadership at home and overseas.

These women are far too busy to fret too much about these sore points. On the other hand, most of them have strived in the past for the necessary amendment to enable women to serve as deputies to General Convention. The story of these efforts, known to many in a vague way, is enlightening.

### A Delegate Condition

A resolution to amend the constitution and insert the words "lay persons" instead of "laymen" to the arti-

BY JEANNIE WILLIS



# WORK IS NEVER DONE

cle covering membership in the House of Deputies was defeated at the General Convention in 1961. This was the fifth time it had been defeated. But somehow this time was different. There had been a kind of prevailing optimism that this time could be it, and the resulting disappointment was keen. The story begins before that, however.

Once upon a time an able and attractive lady was seated as a lay deputy at a General Convention. This really happened at Philadelphia in 1946, (*see box, page 12*). It has never happened since.

Before the San Francisco Convention of 1949, the Dioceses of Missouri, Nebraska, and Olympia, and the Missionary District of Puerto Rico each elected one woman to go as a deputy. But the ladies were not permitted to be seated. A day by day summary of events follows:

On the first day in the House of Deputies, the secretary called the meeting to order, read a passage from Holy Scripture, and led the House in prayer. A quorum being present, the very first order of business was a resolution declaring that the four women were not eligible to be seated under the church's constitution, Ar-

ticle I, Section 4. The resolution was adopted by a vote of 321 to 242.

On the second day, again immediately after the opening worship and necessary business of procedure, a resolution was adopted which, after the usual whereases, resolved that the women "by courtesy, have a seat in this Convention without the right to a voice or vote."

On the third day, a communication from the ladies elected deputies was presented. It thanked the House for the "permission, accorded to us yesterday, to be seated without voice or vote. But we regretfully wish to inform the House that we believe such action is irrelevant to the main issue.

"We were elected by our dioceses, not as women, but as lay deputies. . . . We feel that the real issue has not been met by this Convention. The question is not one of courtesy to women, but that of the right of women to represent, in its councils, the church they are proud to serve. We, therefore, decline the courtesy offered to us."

It was moved that this statement be published in full in the Journal of the General Convention. The resolution was adopted.

On the fourth day, the secretary reported that word had just been received that the United Thank Offering presented at the service earlier in the day amounted to exactly \$2,000,000. It was resolved, and adopted, "that the gratitude of this House be extended to the Woman's Auxiliary and its members for their outstanding contribution to the living work of the church. . . ."

A committee of five was appointed to present this resolution to the Triennial Meeting of the Woman's Auxiliary. The House then stood adjourned.

On the fifth day, a report from the Committee on Elections was presented which decreed that Mr. J. Maver Feehen of Missouri was entitled to serve as lay deputy in place of Mrs. E. B. Cowdry of that diocese.

On the sixth day, the House resolved to consider the report of the Committee on Amendments to the Constitution concerning the substitution of "lay persons" for "laymen"—on October 3.

On the seventh day (October 3), the resolution was considered, and rejected.

*Continued on page 12*



### Second-Class Christians?

In each succeeding General Convention this amendment has been brought forward, and each time it has lost. The story told by the votes is dismaying. (see box, page 13.)

It just does not seem credible that such a proposal can be losing ground

when one looks around and sees where women are today in relation to the world. The masculine fears (seemingly inherent in this voting record) controvert the whole world's sociological patterns.

One begins to understand, though, why women's leaders have decided

not even to raise the subject at the General Convention in October of this year. It seems clear that asking is not the answer.

There is nothing of a sulk about this. The women soon sighed off their disappointment in 1961 and returned to their "women's work."

## General Convention's Only Woman Deputy



Mrs. Randolph H. Dyer of St. Louis, Missouri, was seated as a lay deputy at the Episcopal General Convention in Philadelphia in 1946. She is the only woman ever to have served in this capacity.

It was not her idea. In fact, she was quite reluctant. But there were many people in her home Diocese of Missouri who felt

that women should be so recognized in the councils of the church. It was often discussed; in 1946, it was acted upon by the Missouri diocesan convention.

The convention's choice was made with great care. It was felt that the woman should not be a strongly militant feminist. Nor should she be one of several outstanding women's organization leaders. As it turned out, the deputy-elect was a typical active Episcopalian who also happened to be a woman.

Mrs. Dyer was a wise choice. Extremely attractive, she was a busy wife and mother, active in her parish—St. Peter's, Ladue—and community, and the wife of a vestryman.

At the Missouri convention, Mrs. Dyer received the largest number of clergy votes, to her complete amazement. We would not be stretching the truth to say that Mrs. Dyer, in consenting to participate in this election, was quite confident that it would never go any further than the diocesan convention. She began to be greatly concerned, for she felt she was not facile at getting to her feet and speaking, nor knowledgeable enough about some aspects of the church to cope with the job. But the votes clearly indicated that the whole diocese was behind her, so she proceeded to Philadelphia.

There was a strong possibility that when she arrived at General Convention, she would not be seated. But again she was amazed. Not only did the House of Deputies seat her, but she was also placed in charge of the Missouri delegation, a duty which was transferred to her when the gentleman who had received the largest number of votes was made an officer of the Convention itself. This duty involved standing to report the votes of her group;

other than that, she did not speak in Convention.

When the House of Deputies was called to order, the question of seating her was raised at once, with considerable discussion of the word "laymen." Judge Augustus N. Hand, a deputy from New York, presented the legal point of view, saying that it meant both men and women. A voice vote was asked for. Mrs. Dyer says, "It sounded close to me, but the gavel went down, and it was announced that 'Mrs. Dyer is seated'. No one protested or called for a count. I really didn't know if they were just being courteous, or if the ayes had won." It was done, however, with the understanding that this did not necessarily establish a precedent.

At the request of the Woman's Auxiliary, she addressed the Triennial Meeting. The Triennial later sent a resolution to the General Convention approving the Convention's action. At a dinner during the Convention, which was honored by the presence of the recently elevated ninety-ninth Archbishop of Canterbury, Dr. Geoffrey Francis Fisher remarked that he was amazed at the furor being caused, that in England women were automatically on councils and had been on them for years.

The main issue of the Convention, and the one on which most time was spent, was unity with the Presbyterians. Debate was vehement, feelings were strong, and time was getting on. One day just before a luncheon break, it was announced that the next order of business was to be the seating of women delegates. But everyone was exhausted, and few deputies came back immediately after eating. And thus the anticipated full discussion did not really occur. The matter was referred to committee, which was to report to the next General Convention, and the full discussion was put on the calendar for a later date. But even this later discussion never took place.

By the time of the next General Convention, Mrs. Dyer had moved from St. Louis, and was not eligible to be again elected a deputy from Missouri. Today the Dyers live quietly in New York City, where Mr. Dyer is affiliated with Union Theological Seminary.



Some might have been heard to mutter about "taxation without representation."

Some are seeking better quality velvet gloves to have ready when the right time comes.

Some are pursuing "gradualism" and nudging at parish and diocesan road blocks.

Some are rueful, asking, "When are men going to stop treating us like second-class Christians?"

### Ordination of Women?

A guaranteed way to promote a lively discussion among Episcopalians is to raise the issue of ordination for women. Lively? *Vehement*. Violent nays, militant ayes, and every conceivable in-between opinion will be voiced.

It is regrettable that these lively discussions are not about a live issue. It is like trying to run before we can walk.

The attention, thought, and time now given to ordination for women



*Next time you play John the Baptist, kindly leave the cat out of it!*

might be better applied to this question: Is there an established profession for women in the church, or just a series of "opportunities for service"?

When a woman wants to make the church her vocation, what is there for her to do?

She could become a candidate for one of the Episcopal religious orders, or a deaconess.

She might do social work, be a parish secretary, or take a course and become a parish worker.

She might be one of a small number of college graduates the General Division of Women's Work, in co-operation with the Overseas Department, can place in overseas districts for short-term service.

All of which is fine. But the question persists. Is there, or is there not, an established profession for women in the church? Service, certainly. But vocations?

A large number of parishes are seeking directors of Christian education. There are not enough trained women—much less men—to answer the demand. A goodly number of vacancies exist for teachers and social workers in church-related schools and social agencies. How come?

Training facilities exist. In our January issue, we reported to you about postgraduate work for women at Windham House and St. Marga-

ret's, and about some of our theological schools, which have now made a three-year course available to women.

Any woman completing these courses is a qualified, professional church worker. There are now over 300 of these women working in our church. Their jobs include positions as directors and advisers of Christian education in parishes, dioceses, and provinces; parish and diocesan workers; college workers; Church Army workers; evangelists and mission workers appointed by National Council; and national executives, field and personnel workers.

Recruitment activities exist. The Apprenticeship Program, initiated in 1939, selects women college graduates and enables them to test their vocation at the same time that they are serving in parishes, on campuses, or in church-related social agencies. There are also the Summer Service Projects. In these, young people can, by actually working for the church, determine if their future lies there.

Episcopal Churchwomen maintain their efforts in all these directions, implementing their programs, increasing their scholarship funds, and improving their standards of training requirements, salaries, and pensions.

What, then, is the problem?

*Continued on page 14*

### CONVENTION VOTING ON WOMEN

(by diocese and district)

#### ORDER AYES NAYS DI- VIDED

1949

clerical 28<sup>1</sup>/<sub>2</sub> 35<sup>1</sup>/<sub>2</sub> 16

lay 24<sup>3</sup>/<sub>4</sub> 46<sup>1</sup>/<sub>4</sub> 7

1952

clerical 43<sup>1</sup>/<sub>2</sub> 26<sup>1</sup>/<sub>4</sub> 10

lay 30<sup>1</sup>/<sub>4</sub> 34<sup>1</sup>/<sub>2</sub> 12

1955

clerical 37<sup>3</sup>/<sub>4</sub> 31<sup>1</sup>/<sub>2</sub> 11

lay 29<sup>3</sup>/<sub>4</sub> 44<sup>1</sup>/<sub>4</sub> 4

1958

clerical 31<sup>3</sup>/<sub>4</sub> 40<sup>1</sup>/<sub>4</sub> 9

lay 21<sup>1</sup>/<sub>4</sub> 47<sup>1</sup>/<sub>4</sub> 11

1961

clerical 27<sup>1</sup>/<sub>2</sub> 45 11

lay 15<sup>1</sup>/<sub>4</sub> 59<sup>1</sup>/<sub>2</sub> 8



The problem is that women church workers are viewed by the church in much the same way that orthopaths are by the medical world. Why a fully qualified woman should be accorded such a tepid acceptance remains a mystery, as well as a serious detriment to recruiting.

Thus far, we have been examining the status of women in the church. ("Status" in the old-fashioned sense—a noun meaning relative rank—not in its current abject role as an adjective modifying "symbol.") But what of the *role* of women?

### Beginning at the Altar

"To pray, to work, and to give" have been, are, and will be the basic tenets of the women of the Episcopal Church, whether the women be designated as Woman's Auxiliary, Episcopal Churchwomen, or called by some other title.

Really, it all begins at the altar rail. The commitment each woman makes there of herself, her soul, and her body is enacted, literally, in her life away from the altar.

Women have answered the church's needs in nation and world from the first. This act of giving sparked a desire to learn something about the people and places they were serving. A program of worship, study, and gifts evolved which has varied in method over the years, but never in substance. This program, which has as its underlying concept what is now called "adult education," currently strives to amplify mission, in its several parts, into the mission of the whole Church.

The role of the women has called for extraordinary versatility. Just as their giving has led to study, so has their study led to comprehension of the many-sided character of their participation. Activating interest in sectors of concern, keeping that interest alive, stepping forward to cooperate, as needed, in carrying out action in any area, coping with human fallibility—their own as well as that of others—contributing financially, physically, and spiritually: all these and more are requirements for this role.

### The Spirit of '71

The first official recognition of "women's work" was made in 1871, when General Convention adopted a resolution authorizing the women of the church to organize as an auxiliary to what was then called the Board of Missions.

A group in any parish doing missionary work of any sort could, if desired, call itself a parish branch of the Woman's Auxiliary. These branches, taken collectively in any one diocese, and under the bishop, formed a diocesan branch, which, in turn, reported to the general secretary of the national Woman's Auxiliary. All baptized women were potential members, and all who took any part in praying, working, or giving for missions were considered active members. The same is true today.

The Auxiliary was organized with wisdom and foresight. Existing "women's work" was left intact, but loosely gathered together into one central core. There was neither master plan nor constitution. The same is true today.

The general secretary reported annually to the Board of Missions. In the thirty-ninth of these reports, made by Miss Julia Emery in 1910, this point was offered: "It would add to the influence of the Woman's Auxiliary if the Board might reassert it to be, not a separate society of women of the church to do a slated bit of work, but rather a helper to . . . [the Mission Board] in all of its plans . . ." The same is true today.

In all essentials the facts are the same today. The packaging has been updated, but the product is the same, except that it now comes in a giant economy size.

To a greater extent than ever before, the *contributions* of Episcopal women—their prayers, their work, and their money—are acceptable in the life of the church. And yet why is it that the women themselves—as persons—are not?

To be continued  
NEXT MONTH



BETSE ROCKWOOD

Mrs. Perkins . . . I have to go to the bathroom . . .





# SPOTLIGHT ON SERVICE

## Communications

### CHURCH PERIODICAL CLUB

A MEDICAL missionary working in the heart of rural India writes to thank the Church Periodical Club for "... the priceless gift of a subscription to two medical magazines. They have been a great help to me in treating my patients as well as enlightening my mind."

A teacher in Japan says, "I am truly grateful . . . I wish all churchmen realized the need its workers have for good books." A lonely sailor at sea finds his ship's library stocked with recreational as well as educational literature. Although he may not realize it, much of the literature was put there through a chapter of the Church Periodical Club. A city mission in the United States helped in its work because it was supplied with needed hymnals.

The Church Periodical Club, founded by a group of New York women seventy-six years ago for the purpose of remailing church periodicals to needy missionaries, has long since outgrown its original program and name. Plans are now being made to make the official name more descriptive.

What is this "club"? How does it collect and send out these vast quantities of reading material? It is a national organization of Episcopal

Church women, and has local and diocesan branches. The national office receives funds raised in the branches, purchases printed materials, and acts as a clearinghouse of information for the thousands of C.P.C. representatives in all dioceses and districts of the church.

Practice is not uniform throughout the organization; some local branches deal directly with potential recipients after obtaining information from the national office. Local groups raise funds for the Club by earning commissions on subscriptions to many religious and secular magazines, and by the discounts they receive on trade books. The women also gather books and magazines from special "depots" in their churches where people have left reading material which they wish to share.

The work of the National Books Fund Committee gives the best idea of the scope of C.P.C. This group, a subcommittee of the C.P.C. National Executive Board, acts on requests from persons at home and abroad for needed books, journals, leaflets, and magazines, either in bulk shipments or individual subscriptions. The Books Fund Committee collects and disburses between \$30,000 and \$40,000 annually for

reading material and other educational aids.

Through the corporate giving of all branches throughout the country the Books Fund Committee fulfills requests which come from missions, hospitals, schools, and colleges; from teachers, lay workers, and missionaries; and from clergy at home and in all parts of the world. It supplies medical journals regularly to church-related hospitals like St. Luke's in the Philippines, and to the School of Nursing at Ponce, Puerto Rico. Books are also sent on request to seminarians who are financially unable to purchase all the materials they need for their studies. Many C.P.C. diocesan branches also aid seminarians.

English language books are purchased here and shipped abroad, but books printed in other languages are bought where published. C.P.C. also meets requests for Bibles, Prayer Books, and hymnals, which, for various reasons, cannot be supplied by other organizations which usually take care of these needs.

The opportunities for supporting the educational work of the church throughout the world are practically unlimited. By sharing books and magazines and by contributing to the National Books Fund and to diocesan and local branches of the Church Periodical Club, all of us can help to send "tools for the spread of Christ's kingdom as close as our neighborhood and as far as the outposts of our church's missionary endeavor. Where the church goes, the C.P.C. follows, helping to provide spiritual, educational, and recreational printed material."

—EMMARETTA WIEGHART

#### Church Periodical Club

##### Daughters of the King

##### Society for Girls

*These organizations are independent agencies that have representatives serving with the General Division of Women's Work. Their national offices are in the Episcopal Church Center in New York.*



## 2. *Worship*

# DAUGHTERS OF THE KING

IT IS a surprise to many people that there is a woman's organization in the Episcopal Church which never engages in money-raising activities. Never? No, never, because Article Six of the by-laws of this group says, "As the Order of the Daughters of the King is a spiritual order, the chapters as such, must not raise money."

In order to join a chapter of the Daughters of the King, a woman must be a communicant of the Episcopal Church and must serve a three-month probationary period. Every new member pledges herself to obey two rules: First, "To pray daily for the spread of Christ's kingdom; especially among women and girls, and for God's blessing on the labors of the order." Second, "To take regularly some part in the worship, study, and work of the church; to make a constant effort to bring other women within its influence and to render—at all times—such aid to the rector as he may deem necessary for the spiritual upbuilding of the parish." The motto of the Daughters, "For His Sake," is inscribed on the Greek cross which members habitually wear.

Different methods may be used in

carrying out the rule of service, but no deviation is allowed in applying the rule of prayer. All Saints' Day is set aside as an annual day of prayer. The keynote of each chapter of the order is Bible study, and classes are open to all who are interested. Prayer groups, retreats, and quiet days are sponsored by chapters, or promoted by them for other groups.

The activities of the chapters in following the rule of service are many and varied. One of the most outstanding examples of this variety can be found in the chapter associated with St. Philip's Church in New York City. It is one of the strongest chapters in the United States, with a membership of forty-nine women. At St. Philip's the Daughters of the King are responsible for preparing breakfast for those who attend the 9 A.M. Communion service before going on to church-school classes. Every Sunday one or two women prepare the font and instruct godparents as to their part in the baptismal service. The Daughters also usher at the three-hour Good Friday service.

Members of this chapter also act as volunteer workers in hospitals, help at the House of Detention, and supply two volunteer guides for the national Episcopal Church Center. Their study groups this year are focusing on the Prayer Book. A complete catalogue of the aid they "render the rector—as he deems it necessary" would be endless. Other chapters across the country are engaged in similar service.

The order works for the spread of Christ's kingdom among young women and girls through its Junior Division. There are now more than a thousand girls in sixty-four junior chapters in twenty-eight dioceses. In

co-operation with other young people's groups, the Junior Division may specialize as an intensive training ground in leadership.

Although they do not engage in money-raising activities, the Daughters make two voluntary offerings a year. One is the Self-Denial Offering given during the Epiphany season to the Lily Funsten Ward Memorial Fund. Miss Ward was the first of the Daughters of the King to go to China as a missionary. This year the recipient is Elizabeth Daniel, consultant in Christian education to the Brazilian Episcopal Church.

The other purely voluntary offering is made at Whitsuntide—a thank offering for the coming of the Holy Spirit; it is called the Master's Fund. This fund aids in the education of young women in our church training schools. Most recently the Master's Fund provided two scholarships to St. Margaret's House, Berkeley, California. In these and other ways the order co-operates with the general program of the Episcopal Church.

The Daughters of the King has been in existence for more than seventy-five years. In 1885 a small group of women met on Sundays in a Bible class led by Mrs. Margaret J. Franklin at the Church of the Holy Sepulcher (now Resurrection) in New York City. With their rector's consent this group started the Order of the Daughters of the King.

The first meeting of the order was held on Easter Even, April 4, 1885. By 1889 several other chapters were affiliated, and national organization was accomplished. There has been steady and quiet growth ever since. Miss Alice K. Rennie, secretary at the national office, reports that membership is almost 7,000 women, belonging to 525 chapters in seventy-one dioceses. —MARTHA MOSCRIP



### 3. Youth

## SOCIETY FOR GIRLS

AT FOUR o'clock each Friday afternoon, two nineteen-year-old college students, Patti Metzger and Lois East, leave the campus of the University of the Americas in Mexico City and set out for a remote village called San Pedro.

Three bus trips and two hours later, Lois and Patti are standing outside San Pedro's tiny Episcopal church. There they wait until some twenty-five girls arrive for a weekly meeting of the Society for Girls—better known as "the G.F.S." Then the group moves into the church-school room for sessions of arts and crafts, games, drama, or discussion about such topics as themselves, their parents, and their faith.

Every day, scenes similar to this are repeated in communities throughout the world: G.F.S. groups operate in thirty-five countries, from Australia to Ceylon to Scotland. In the United States, the G.F.S. is represented in more than a thousand communities in forty-four states and seventy Episcopal dioceses. There

are many variations, for activities are patterned to suit the needs and interests of both the age group—members range in age from seven to twenty-one—and the individual locale. But the basic theme is consistent everywhere: to help girls know more about themselves and the Christian faith through participation in a fellowship that is worthwhile—and fun.

One of the oldest Episcopally related organizations, the G.F.S. dates back to 1877. In that year Elizabeth Mason Edson brought to this country from England a "Girls' Friendly Society," whose purpose was "to help girls grow in Christian character." In the eighty-seven years that have followed, the G.F.S. has found for itself a place of special affection in the hearts of several generations of girls; enthusiastic alumnae range in age from twenty-two to ninety.

From its earliest beginnings, the G.F.S. has avoided "busy work": one of its first projects was the serious business of helping immigrant girls, arriving in the United States, to find

jobs; it also worked to secure legislation, such as the forty-hour work week, to protect women.

Although G.F.S. groups operate in Episcopal parishes and all leaders are Episcopalians, membership is open to girls of all creeds. Discrimination is not tolerated; as early as 1890, the G.F.S. banned restrictive membership policies on race.

For all its venerable history, the G.F.S. is best characterized by its contemporary spirit. The very name it now uses is an illustration. In less sophisticated times, "Girls' Friendly Society" was a perfectly acceptable title. Recently, however, the name seemed to be more descriptive of a sewing circle than a dynamic organization for youth in the 1960's.

The issue was resolved at the forty-ninth national assembly—pictured on these pages—held last summer in Oberlin, Ohio. "Girls' Friendly So-

*From left are Graciella Flores, Patti Metzger, Graciella Torres, and Lois East. Their trip to Oberlin took five days via bus from Mexico, where Lois and Patti are students and G.F.S. leaders.*

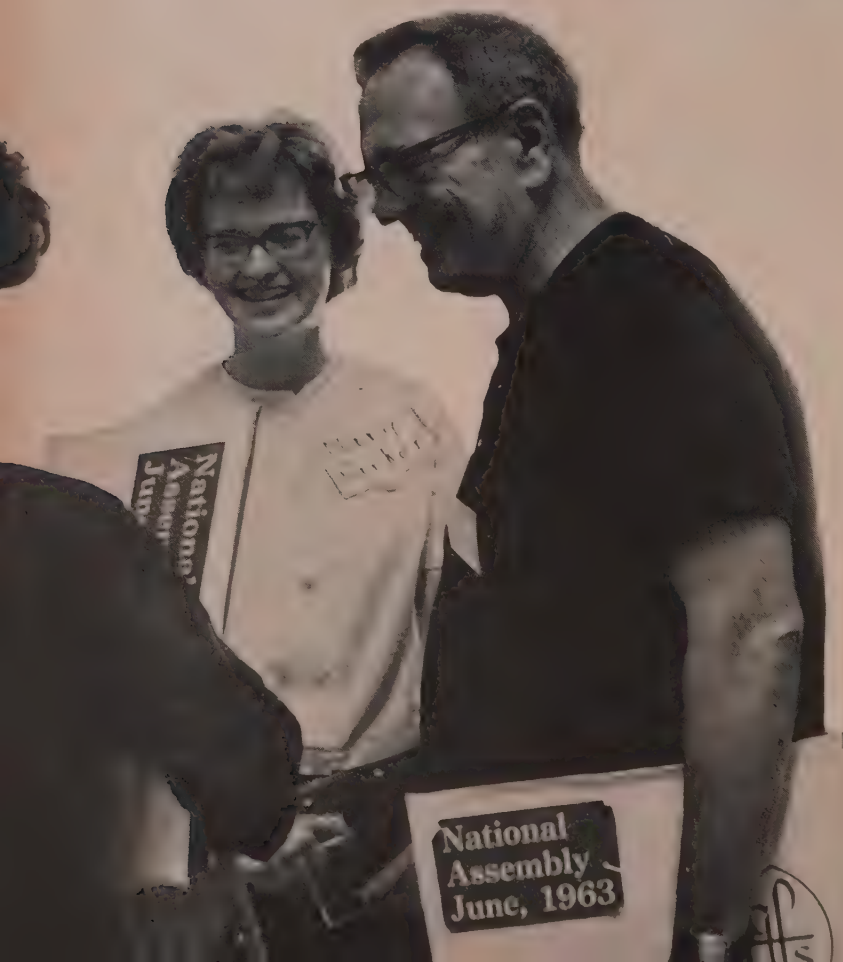






*Discussion group: hesitant at first, the girls are soon lost in thoughtful talk on topics ranging from the Bible to morality.*

BY BARBARA G. KREMER



ciety" was kept as the group's legal name; "G.F.S.—Society for Girls" was voted to be the unofficial title.

"Project 2000," a G.F.S. program to raise \$500,000 in 1961-1964 to support and expand its work, is another instance of this forward vision. The project is named after the fact that girls who are G.F.S. members today will be Christian and national leaders in the year 2000.

By initiating a "Summer Opportunities" program in 1956, the G.F.S. scooped the Peace Corps. In its short history, "Summer Op" has sent more than 110 senior girls to serve eight-week stints in rural and inner-city communities, on American Indian reservations, and in mission fields in Mexico, Puerto Rico, and Alaska.

The responsibility for planning, co-ordinating, and carrying through the far-flung activities of the G.F.S. rests with a number of dedicated volunteers—leaders on the parish, diocesan, and provincial levels—and a small, devoted national staff.

Miss Jean Kind, the new executive director of the G.F.S., is almost a personification of the enthusiasm and inventiveness of this leadership. Through her efforts, and those of many other talented G.F.S. leaders, a new awareness of the link between the creative arts and religious expression has been awakened. Through workshops in poetry, dance, and drama, girls who never before expressed their ideas and feelings through the arts have produced some amazingly sensitive work.

Despite its ability to change and grow with each new decade, the G.F.S. has held to its basic tenet: all activity has as its key purpose worship and religious understanding. This is the great difference between the G.F.S. and such secular—and worthy—groups as the Girl Scouts. As one leader says, "If the church has an added plus, then the G.F.S. has an added plus." Or, as one of the G.F.S. members, herself the daughter and granddaughter of alumnae, describes it, "G.F.S. is the way I like to do things."

*Left: National Council officer, the Rev. Dr. Joseph G. Moore, served as a chaplain and group leader at the Girls' Friendly Society assembly in Oberlin.*





*Mrs. Frank Potter, a G.F.S. provincial officer, addresses an audience of attentive delegates.*



*Karen Szamrey, left, a 20-year-old Ohioan, is an outstanding G.F.S. member who served as one of the co-chairmen of the national meeting.*



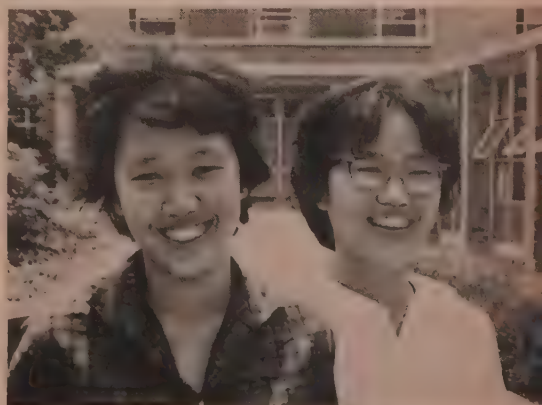
*In a spontaneous gesture of friendship, Patti, Lois, and Mexican guests link arms.*



*Workgroup leader Barbara King, at right, encourages girls to "speak" with gestures during a dancing lab.*



*At national assembly or parish meeting, worship is always central to G.F.S. programs. In the foreground is Andrea Tsukamoto, a Californian who has spent 10 of her 20 years in the G.F.S. and is a national leader.*



*To help Cheryl and Laura Ching finance their trip from Honolulu to Oberlin, their parish, family, and friends saved 206 books of trading stamps. The twins are 16.*



# PRAYER

## PUBLIC AND PRIVATE

*This is the first of three excerpts from C. S. Lewis's final book, Letters to Malcolm: Chiefly on Prayer, to be published February 12 by Harcourt, Brace & World. The book consists of twenty-two "letters," the author's part of a "correspondence" with a scholar friend.*

*Books of letters are generally autobiographical. Any discussion of prayer at the practical level must be personal, however indirectly.*

*C. S. Lewis disliked autobiography. He believed that anyone wanting an example for Christian living was well-advised to look at Christ rather than at his contemporaries. Lewis's consistent reluctance to use his own life as an example was more than mere modesty or even humility. He genuinely believed himself to be a "mere," garden-variety Christian, lacking any uniqueness that warranted imitation by his readers. Of his two "autobiographical" books, the first, Surprised by Joy, is curiously incomplete, containing a minimum of personal detail. The other, A Grief Observed, he published anonymously. He wished the authority of his books to stand independent of however well or badly his personal life might exhibit what he believed.*

*Dr. Lewis knew that Letters to Malcolm might become a posthumous work. It has. He died November 21, 1963. This fact undoubtedly entered into his willingness, at last, to write extensively about prayer, and to let his readers overhear what he says about it to his correspondent, Malcolm. Whether Malcolm is a person, or represents the hundreds of letters about prayer Dr. Lewis received from readers—and answered—we shall probably never know. It is not really important that we know. It is enough that we are invited to share these thoughts exchanged between friends, and in them to learn something more about that life of prayer growing in ourselves.*

—THE EDITORS

FOR MANY years after my conversion I never used any ready-made forms except the Lord's Prayer. In fact I tried to pray without words at all—not to verbalise the mental acts. Even in praying for others I believe I tended to avoid their names and substituted mental images of them. I still think the prayer without words is the best—if one can really achieve it. But I now see that in trying to make it my daily bread I was counting on a greater mental and spiritual strength than I really have. To pray successfully without words one needs to be "at the top of one's form." Otherwise the mental acts become merely imaginative or emotional acts—and a fabricated emotion is a miserable affair. When the golden moments come, when God enables one really to pray without words, who but a fool would reject the gift? But He does not give it—anyway not to me—day in, day out. My mistake was what Pascal, if I remember rightly, calls "Error of Stoicism": thinking we can do always what we can do sometimes.

### **In Another's Words—or My Own?**

And this, you see, makes the choice between ready-made prayers and one's own words rather less important for me than it apparently is for you. For me words are in any case secondary. They are only an anchor. Or, shall I say, they are the movements of a conductor's baton: not the music. They serve to canalise the worship or penitence or petition which might without them—such are our minds—spread into wide and shallow puddles. It does not matter very much who first put them together. If they are our own words they will soon, by unavoidable repetition, harden into a formula. If they are someone else's, we shall continually pour into them our own meaning.



At present—for one's practice changes and, I think, ought to change—I find it best to make "my own words" the staple but introduce a modicum of the ready-made.

Writing to you, I need not stress the importance of the homemade staple. As Solomon said at the dedication of the temple, each man who prays knows "the plague of his own heart." Also, the comforts of his own heart. No other creature is identical with me; no other situation identical with mine. Indeed, I myself and my situation are in continual change. A ready-made form can't serve for my intercourse with God any more than it could serve for my intercourse with you.

This is obvious. Perhaps I shan't find it so easy to persuade you that the ready-made modicum has also its use: for me, I mean—I'm not suggesting rules for anyone else in the whole world.

#### Private Proximity or Remote Reverence?

First, it keeps me in touch with "sound doctrine." Left to oneself, one could easily slide away from "the faith once given" into a phantom called "my religion."

Secondly, it reminds me "what things I ought to ask" (perhaps especially when I am praying for other people). The crisis of the present moment, like the nearest telegraph post, will always loom largest. Isn't there a danger that our great, permanent, objective necessities—often more important—may get crowded out?

Finally, they provide an element of the ceremonial. On your view, that is just what we don't want. On mine, it is part of what we want.

I fully agree that the relationship between God and a man is more private and intimate than any possible relation between two fellow creatures. Yes, but at the same time there is, in another way, a greater distance between the participants. We are approaching—well, I won't say "the Wholly Other," for I suspect that is meaningless, but the Unimaginably and Insupportably Other. We ought to be—sometimes I hope one is—simultaneously aware of closest proximity and infinite distance.

A few formal, ready-made prayers serve me as a corrective of—well, let's call it "cheek." They keep

one side of the paradox alive. Of course it is only one side. It would be better not to be reverent at all than to have a reverence which denied the proximity.

#### Wire-pulling and Saints

Apparently I have been guilty of introducing a red herring by mentioning devotions to saints. I didn't in the least want to go off into a discussion on that subject. There is clearly a theological defence for it; if you can ask for the prayers of the living, why should you not ask for the prayers of the dead? There is clearly also a great danger. In some popular practice we see it leading off into an infinitely silly picture of heaven as an earthly court where applicants will be wise to pull the right wires, discover the best "channels," and attach themselves to the most influential pressure groups. But I have nothing to do with all this. I am not thinking of adopting the practice myself; and who am I to judge the practices of others?

The consoling thing is that while Christendom is divided about the rationality, and even the lawfulness, of praying *to* the saints, we are all agreed about praying *with* them. "With angels and archangels and all the company of heaven." Will you believe it? It is only quite recently I made that quotation a part of my private prayers—I festoon it round "hallowed be Thy name." This, by the way, illustrates what I was saying last week about the uses of ready-made forms. They remind one. And I have found this quotation a great enrichment. One always accepted this *with* theoretically. But it is quite different when one brings it into consciousness at an appropriate moment and wills the association of one's own little twitter with the voice of the great saints and (we hope) of our own dear dead. They may drown some of its uglier qualities and set off any tiny value it has.

You may say that the distinction between the communion of the saints, as I find it in that act, and full-fledged prayer to saints is not, after all, very great. All the better if so. I sometimes have a bright dream of reunion engulfing us unawares, like a great wave from behind our backs, perhaps at the very moment when our official representatives are still pronouncing it impossible. Discussions usually separate us; actions sometimes unite us.



## Prayer: Private and Public

When I spoke of prayer without words, I don't think I meant anything so exalted as what mystics call the "prayer of silence." And when I spoke of being "at the top of one's form," I didn't mean it purely in a spiritual sense. The condition of the body comes in, for I suppose a man may be in a state of grace and yet very sleepy.

### Is Bedtime a Bad Time?

And, talking of sleepiness, I entirely agree with you that no one in his senses, if he has any power of ordering his own day, would reserve his chief prayers for bedtime—obviously the worst possible hour for any action which needs concentration. The trouble is that thousands of unfortunate people can hardly find any other. Even for us, who are the lucky ones, it is not always easy. My own plan, when hard pressed, is to seize any time and place, however unsuitable, in preference to the last waking moment. On a day of traveling—with, perhaps, some ghastly meeting at the end of it—I'd rather pray sitting in a crowded train than put it off till midnight when one reaches a hotel bedroom with aching head and dry throat and one's mind partly in a stupor and partly in a whirl. On other, and slightly less crowded days, a bench in a park, or a back street where one can pace up and down, will do.

### Does God Know Surnames?

When one prays in strange places and at strange times, one can't kneel, to be sure. I won't say this doesn't matter. The body ought to pray as well as the soul. Body and soul are both the better for it. Bless the body. Mine has led me into many scrapes, but I've led it into far more. If the imagination were obedient, the appetites would give us very little trouble. And from how much it has saved me! And but for our body one whole realm of God's glory—all that we receive through the senses—would go unpraised. For the beasts can't appreciate it, and the angels are, I suppose, pure intelligences. They *understand* colours and tastes better than our greatest scientists; but have they retinas or palates? I fancy the "beauties of nature" are a secret God has shared with us alone. That may be one of the reasons why we were made—and why the resurrection of the body is an important doctrine.

But I'm being led into a digression. The relevant point is that kneeling does matter, but other things matter even more. A concentrated mind and a sitting body make for better prayer than a kneeling body and a mind half asleep. Sometimes these are the only alternatives.

The Jones boy's name is Cyril—though why you find it so important to pray for people by their Christian names I can't imagine. I always assume God knows their surnames as well. I am afraid many people appear in my prayers only as "that old man at Crewe" or "the waitress" or even "that man." One may have

lost, or may never have known, their names and yet remember how badly they need to be prayed for.

### Why Tell God What He Knows?

Of the two difficulties you mention I think that only one is often a practical problem for believers. The other is in my experience usually raised by people who are attacking Christianity.

The ideal opening for their attacks—if they know the Bible—is the phrase in Philippians about "making your requests known to God." I mean, the words *making known* bring out most clearly the apparent absurdity with which they charge us. We say that we believe God to be omniscient; yet a great deal of prayer seems to consist of giving Him information. And indeed we have been reminded by our Lord, too, not to pray as if we forgot the omniscience—"for your heavenly Father knows you need all these things."

This is final against one very silly sort of prayer. I have heard a man offer a prayer for a sick person which really amounted to a diagnosis followed by advice as to how God should treat the patient. And I have heard prayers nominally for peace, but really so concerned for various devices which the petitioner believed to be means to peace, that they were open to the same criticism.

But even when that kind of thing is ruled out, the unbeliever's objection remains. To confess our sins before God is certainly to tell Him what He knows much better than we. And also, any petition is a kind of telling. If it does not strictly exclude the belief that God knows our need, it at least seems to solicit His attention. Some traditional formulas make that implication very clear: "*Hear us, good Lord*"—"O let thine ears consider well the voice of my complaint." As if, though God does not need to be informed, He does need, and even rather frequently, to be reminded. But we cannot really believe that degrees of attention, and therefore of inattention, and therefore of something like forgetfulness, exist in the Absolute Mind. I presume that only God's attention keeps me (or anything else) in existence at all.

### Praying Like Cabbages

What, then, are we really doing? Our whole conception of, so to call it, the prayer-situation depends on the answer.

We are always completely, and therefore equally, known to God. That is our destiny whether we like it or not. But though this knowledge never varies, the quality of our being known can. A school of thought holds that "freedom is willed necessity." Never mind if they are right or not. I want this idea only as an analogy. Ordinarily, to be known by God is to be, for this purpose, in the category of things. We are like earthworms, cabbages, and nebulae, objects of divine knowledge. But when we (a) become aware of the fact—the present fact, not the generalisation—and



b) assent with all our will to be so known, then we treat ourselves, in relation to God, not as things but as persons. We have unveiled. Not that any veil could have baffled this sight. The change is in us. The passive changes to the active. Instead of merely being known, we show, we tell, we offer ourselves to view.

To put ourselves thus on a personal footing with God could, in itself and without warrant, be nothing but presumption and illusion. But we are taught that it is not, that it is God who gives us that footing. For it is by the Holy Spirit that we cry "Father." By unveiling, by confessing our sins and "making known" our requests, we assume the high rank of persons before Him. And He, descending, becomes a Person to us.

But I should not have said "becomes." In Him there is no becoming. He reveals Himself as Person: or reveals that in Him which is Person. For—dare one say it?—in a book it would need pages of qualification and insurance—God is in some measure to a man as that man is to God. The door in God that opens is the door he knocks at. (At least, I think so, usually.) The Person in Him—He is more than a person—meets those who can welcome or at least face it. He speaks as "I" when we truly call Him "Thou."

### A Beard and Damaged Souls

This talk of "meeting" is, no doubt, anthropomorphic—as if God and I could be face to face, like two fellow-creatures, when in reality He is above me and within me and below me and all about me. That is why it must be balanced by all manner of metaphysical and theological abstractions. But never, here or anywhere else, let us think that while anthropomorphic images are a concession to our weakness, the abstractions are the literal truth. Both are equally concessions: each singly misleading, and the two together mutually corrective. Unless you sit to it very tightly, continually murmuring, "Not thus, not thus, neither is this Thou," the abstraction is fatal. It will make the life of lives inanimate and the love of loves impersonal. The naïf image is mischievous chiefly in so far as it holds unbelievers back from conversion. It does believers, even at its crudest, no harm. What soul ever perished for believing that God the Father really has a beard?

### Nice Package for God

Your other question is one which, I think, really gets in pious people's way. It was, you remember, "How important must a need or desire be before we can properly make it the subject of a petition?" Properly, I take it, here means either "without irreverence" or "without silliness," or both.

When I'd thought about it for a bit, it seemed to me that there are really two questions involved.

First, how important must an object be before we can, without sin and folly, allow our desire for it to

become a matter of serious concern to us? This, you see, is a question about what old writers call our "frame"; that is, our "frame of mind."

Second, granted the existence of such a serious concern in our minds, can it always be properly laid before God in prayer?

We all know the answer to the first of these in theory. We must aim at what St. Augustine (is it?) calls "ordinate loves." Our deepest concern should be for first things, and our next deepest for second things, and so on down to zero—to total absence of concern for things that are not really good, nor means to good, at all.

Meantime, however, we want to know not how we should pray if we were perfect, but how we should pray being as we now are. And if my idea of prayer as "unveiling" is accepted, we have already answered this. It is no use to ask God with factitious earnestness for A when our whole mind is in reality filled with the desire for B. We must lay before Him what is in us, not what ought to be in us.

Even an intimate human friend is ill-used if we talk to him about one thing while our mind is really on another, and even a human friend will soon become aware when we are doing so. You yourself came to see me a few years ago when the great blow had fallen upon me. I tried to talk to you as if nothing were wrong. You saw through it in five minutes. Then I confessed. And you said things which made me ashamed of my attempt at concealment.

### Spreading the Childish Cards

It may well be that the desire can be laid before God only as a sin to be repented, but one of the best ways of learning this is to lay it before God. Your problem, however, was not about sinful desires in that sense; rather, about desires intrinsically innocent, and sinning, if at all, only by being stronger than the triviality of their object warrants. I have no doubt at all that, if they are the subject of our thoughts, they must be the subject of our prayers—whether in penitence or in petition or in a little of both: penitence for the excess, yet petition for the thing we desire.

If one forcibly excludes them, don't they wreck all the rest of our prayers? If we lay all the cards on the table, God will help us to moderate the excesses. But the pressure of things we are trying to keep out of our mind is a hopeless distraction. As someone said, "No noise is so emphatic as one you are trying not to listen to."

The ordinate frame of mind is one of the blessings we must pray for, not a fancy-dress we must put on when we pray.

And perhaps, as those who do not turn to God in petty trials will have no *habit* or such resort to help them when the great trials come, so those who have not learned to ask Him for childish things will have less readiness to ask Him for great ones. ◀







# When the GOLPE comes

*Learning to live with rifle fire and revolutions is part of the church's ministry in Latin America. Here is an on-the-scene report from Honduras, Central America, after a recent governmental overthrow.*

BY THOMAS LABAR

CASCADING down the mountain-side like a sun-flecked waterfall is Tegucigalpa, capital of the Republic of Honduras. Tier upon tier of red tile roofs, white stucco walls, well-worn steps, and narrow streets descend from the peak of 4,200-foot El Picacho.

At the base the city seems to eddy around the ornate rock of a presidential palace and a few new glass and steel buildings, and then to flow into the River Choluteca which separates it from its sister community of Comayagüela on the plain below. With its lilting name and fanciful appearance, the place could easily have been the vision of some new-world Don Quixote.

But there is nothing dreamlike about present-day Tegucigalpa, for it has been a city under martial law. Its streets have been guarded by helmeted soldiers with fixed bayonets. Soldiers with rifles have patrolled the tops of prominent buildings while up and down the steep streets grim-

aced officers and N.C.O.'s zoomed in military jeeps, and trucks ground along the river front carrying in new recruits.

As many North Americans will remember, Tegucigalpa was turned into an armed camp last fall when President Roman Villeda Morales was coming to the end of his constitutional term of office. The candidate most likely to succeed him, Sr. Rodez Alvarado, made the mistake of condemning the army and asserting that, "There are not enough trees in all Honduras from which to hang the enemies of the people."

At 4 A.M., October 3, a national holiday celebrating the birth of Honduras's founding father, guns began cracking all over the city. Most people thought it was a celebration, but within hours an estimated 500 had died, and thousands of others had been herded off to prison. President Morales and candidate Alvarado fled to Costa Rica, and the armed forces under Col. Osvaldo Lopez were in control of the city and the country.

For Episcopalians in Honduras, the *golpe*, as such civil disturbances are usually called in Spanish-speaking countries, was doubly distressing. First, it was a time of severe strain. Although Episcopalians comprise only a handful of the population, they occupy some of the key positions in the country. One couple were forced to hide under their bed to avoid the rain of bullets. Another family crowded into their shower hoping the tile would protect them. A few were arrested. The Rev. Patrick Hurley, the lone Episcopal priest in Tegucigalpa, was on his way to the church's second national convocation in La Ceiba, Honduras, when he found his way blocked by soldiers.

More important, however, were the interruptions in the daily work of the church. For instance, at St. Andrew's Chapel in Tegucigalpa, where services are conducted in English, the congregation is about 90 per cent U.S. citizens, and 10 per cent Honduran nationals. As soon as the junta was in power, the U.S. government began pulling out its personnel as a mark of disapproval at the dis-

ruption of constitutional process. This cut the communicant strength of St. Andrew's from a hundred to some fifty persons in a matter of weeks. As for St. Peter's Chapel in Comayagüela, few of its eighteen communicants cared to venture into the streets even though they wished to attend the chapel's Spanish services.

## A Turbulent Past

In the chronicle of the six independent republics and one territory (British Honduras) that make up the 1,400-mile-long Central American isthmus, Honduras has had an especially turbulent past. Site of a great Mayan civilization, the area became known to the Western world when Christopher Columbus discovered it on his fourth and last voyage to the New World in 1502. Grateful for the deep waters he found off its Caribbean coast, he christened the new land, *Honduras*, meaning "depths" in Spanish.

The conquistadors who followed found themselves in deep water, indeed, for the Honduran Indians proved to be among the fiercest inhabitants of the Americas those venturesome Spaniards had to subdue. The resistance ended with the defeat of Chief Lempira and his 30,000 warriors, but not until after a struggle that is memorialized still by the name of Honduras's main monetary unit, the Lempira.

In 1822, the nation won its independence from Spain and was fashioned into a republic by Francisco Morazan, who later led it into, and became the president of, a short-lived Central American federation with four neighboring republics. Since that time, Honduras has suffered through many revolutions, minor insurrections, and palace *golpes*.

Bordered by Guatemala to the north, El Salvador to the west, and Nicaragua to the south, the Republic of Honduras, with a land area of 44,480 square miles, is one of the largest nations in the area, yet has only 1,822,018 people. Although the country is rich in rugged mountain scenery, lush banana crops, and thick mahogany forests, its people

*Against the background of St. Michael's Roman Catholic Cathedral, an armed soldier stands guard over city of Tegucigalpa.*



## When the *Golpe* Comes

are 70 per cent illiterate, 70 per cent technically illegitimate, and some 70 per cent unemployed.

Tegucigalpa, a name composed of two Indian words, *tegus* and *galpa*, meaning "silver hill," is one of the few national capitals not connected to the outside world by rail. Until the recent advent of regular air service, the city was known to only a few foreigners.

### Romans and Anglicans

Christianity came to the shores of Honduras in the form of Roman Catholicism. Borne by Spanish monks, it has remained the dominant religion, although of late there are signs that many people are seeking other modes of Christian expression. Surprisingly enough, records show that the second Christian body to be established within Honduran borders was the Church of England.

The reason for this was that a large number of West Indian Negroes had immigrated to the Caribbean coast to work on banana plantations. Anglican missionaries journeyed from Belize, British Honduras, across the Gulf of Honduras which separates the territory from the republic, to bring the Eucharist to these long-time communicants. By 1890, a mission was established in Puerto Cortes, followed in a few years by other coastal missions in Tela and La Ceiba.

In 1957, Honduras, El Salvador, and Guatemala were transferred from the Anglican Diocese of British Honduras to the jurisdiction of the Protestant Episcopal Church in the U.S.A. Organized into the Missionary District of Central America, they were placed under the charge of the Rt. Rev. David E. Richards in San José, Costa Rica. Since then two more missions have been established in Honduras, one in the coastal city of San Pedro Sula, and another in Tegucigalpa.

As the Episcopal Church's first resident priest in the Honduran capital, Father Hurley is a happy inheritance from the former Anglican bishop. An Englishman by birth and habit, he came to La Ceiba some

thirteen years ago with his wife, Mabel, and their daughter. When the transfer was made, he stayed on, accepting reassignment to Tegucigalpa in 1958.

After securing the former Nicaraguan embassy for the new Chapel of St. Andrew, he began tooling up and down the mountainside in his dusty Volkswagen talking to doctors, lawyers, and tradesmen. With his bluff good nature, easygoing manner, and quick wit, he soon spread the word that the Episcopal Church had come to Tegucigalpa. Within months a congregation began to form.

With St. Andrew's well under way, he turned his sights toward Comayagüela across the river. There he arranged for the purchase of a two-story building and opened the *Centro Episcopal*. So far he has started the Chapel of St. Peter on the ground floor and opened several rooms on the second floor as study areas for university students.

Already a few young men have begun using the center as their headquarters for study, recreation, and worship away from the nearby campus. Soon Father Hurley hopes to have some rooms finished for dormitory space, additional study areas, and more recreational facilities. Further plans call for the conversion of part of the downstairs space into a small out-patient clinic for the neighborhood.

### The Doctor Shouted

One of his most important contributions so far has been made at the one-time poorhouse which has been converted into the nation's only mental hospital, located on the outskirts of Tegucigalpa. Dr. Asdrubal Raudales, a gallant Honduran psychiatrist, had been struggling to bring what help he could to 450 in-patients and 1,000 out-patients.

When Peace Corps worker Evelyn Reed, a trained psychiatric social worker from California, was assigned to the hospital, she was appalled at the paucity of beds, proper clothing, equipment, and other supplies. Although a Quaker and not a member of Father Hurley's congregation, she soon got to know the hard-working missionary.

One day she mentioned the acute need for more drugs. Father Hurley got in touch with Church World Service, the world-wide Christian relief agency of which the Episcopal Church is a contributing member (see page 32), and within weeks some \$20,000 worth of drugs were winging toward Tegucigalpa. "This single act," explains Miss Reed, "allowed us to release several scores of epileptic patients, to bring improvement to many others, and comfort to all."

In addition, Father Hurley spoke to some of the women of St. Andrew's about the hospital. Until that time, no one other than the staff of the hospital had ventured into its wards to offer help. Now the women of St. Andrew's spend several afternoons a week helping Miss Reed with handicraft and recreational therapy for the patients. When Dr. Raudales saw what was happening, as he tells it, "I was so happy I laughed and sang and jumped for joy."

According to Father Hurley, this is only a beginning. He would like to have the use of \$4,000 for some vitally needed equipment at the hospital, which is forced to operate on a budget of some seventy-five cents per patient per day.

Bishop Richards also underscores the need for additional capital funds to carry on the church's work in Central America. Of the \$1,443,500 he estimates is required for all of Central America, some \$383,000 is desperately needed in Honduras for expanding present facilities and building new parish houses, schools, and rectories. Tegucigalpa alone is in need of \$95,000 to purchase land and buildings. These are not "dream figures," says Bishop Richards. "I think of Central America as a study in potential, indicative of what we can do all over Latin America, if given the resources."

Disheartened as they are by political problems, most of the Episcopalians in Tegucigalpa do express strong hopes for the future of the church in serving a developing Honduras.

Clinton E. Knox, charge d'affaires of the U.S. Embassy since the recall



of the ambassador, says that he had noted many encouraging signs in Honduras before the *golpe* that the nation was on the "take-off point" into a new and better age. This top U.S. official in Honduras—a member of St. Andrew's—also says that if the current problem can be solved, real progress is in the offing. Dr. Carlos Hidalgo, Honduran director for the Organization of American States, and a recent convert to the Episcopal Church, observes: "If we can achieve the stability to launch an effective land-reform program, build better housing, and greatly expand and improve our educational facilities, Honduras can move ahead rapidly."

Another Episcopalian, Robert Stanley, a thirty-seven-year-old businessman of West Indian ancestry who has worked his way up from messenger boy to a position of responsibility in a local bank, comments that Honduran citizens of the younger generation are tired of the political battles and are eager for a new age of national development. "The Episcopal Church can play a basic part in Honduras," he says, "if it will work with, and guide, the aspirations of the country's new generation."

"I think," he adds, "that the Episcopal Church is on the point of a significant breakthrough here."

Old Honduran hand Father Hurley fully agrees with these predictions. Despite the difficulties—be it fire, flood, or *golpe*—the work of the church must go on, he asserts.

He helped to prove his point last fall when, in the midst of the fighting, he found himself marooned in a creaking old provincial hotel with other refugees of all types and opinions. "Everyone was holed up there," he recalls, "from lumberjacks to traveling salesmen." Wrinkling his forehead for a moment, he continued, "There wasn't much for us to do. Some started an all-night poker game. They kept the bar open, which helped calm some nerves. Most of the time I talked about religion with one person or another." With a soft laugh he concluded, "You know, I think I made some progress." ◀



*The Rev. Patrick Hurley consults with one of his parishioners, Clinton E. Knox, a U.S. career diplomat. Mr. and Mrs. Knox are members of St. Andrew's, Tegucigalpa.*



*The Holy Communion in the Spanish language is celebrated by Father Hurley in the Chapel of St. Peter, Comayagua, located across the river from main part of city.*

Mario Rivera Zapata, typical of the young Hondurans the Episcopal Church is reaching out to help, looks from top of engineering building toward Tegucigalpa. Mario plans to be a doctor. At present he is living at the church's Centro Episcopal.





*The release of realistic films for mature audiences is increasing in the United States. Little effort is being made to see that these films reach the proper viewers. The reverse often seems the case. This should be a matter of concern to all Christians.*

# For Adults Only?

BY MALCOLM BOYD

INSIDE a darkened theater all eyes are turned toward a tense, key scene in a movie drama. The action is taking place in a house of prostitution. The treatment of sex is raw, the allegorical statement about life highly sophisticated, and the philosophy inherent in the scene an outgrowth of post-World War II European society.

Two twelve-year-olds nudge each other questioningly, seeking mutual protection. Around them are snickers from the audience and a ribald laugh. The youngsters do not understand either what is portrayed on the screen or expressed in the reactions of persons surrounding them.

The twelve-year-olds are seeing a movie which was advertised "For Adults." No one at the box office questioned their youth. The movie's advertising attracted them and, in fact, was much the center of discussion at their school during the preceding week.

But now, looking at the film itself, they are confused and disturbed. They will discuss this later with their friends. They will get some explanation for what they do not at this moment understand. They will be thrust into a moment of comprehension for which they are not prepared emotionally—and ought not to be.

This is no isolated example. Across the country, in major cities and small towns, hundreds of thousands of young people under the age of eighteen are attracted by film advertising which plays up the label, "For Adults"—or "Adult Entertainment" or "Recommended for Adults." Many of these young persons do manage to get to the theaters, where they are readily admitted to see such adult pictures.

Understandably, there is steadily growing criticism of local exploitation of "adult" movies to attract teen-age—and even subteen-age—patrons. But, of course, exhibitors reason that the teen-age dollar is as sound as any other dollar.

This situation has aroused the ire of many parents. Where they once may have had attitudes of indifference, or mild good will toward the

motion picture industry, they are now becoming hostile. Some parents, of course, couldn't care less. But a growing number are tired of constantly "policing" their children's film-going plans because of current film industry practices.

There is a latent danger to the motion picture industry in this new hostility and its reasons. Many parents are, in fact, calling for censorship.

Yet nothing could be worse at precisely this moment, when a number of Hollywood's best craftsmen are concerned that the motion picture find itself as an art medium rather than just a commercial enterprise.

The industry must protect the right of its creative men and women—particularly its writers and directors—to make movies dealing with honest life themes, in an atmosphere free of undue harassment through financial or political pressures.

How can this be done? The answer, at least in part, seems to be a working system of classification for movies in the U.S.A.

Within a pluralistic society such as ours, no church or combination of churches has the right to be arbiter in such a decision. Indeed it should be strongly pointed out that classification does not mean censorship. Censorship could raise up problems greater than those, real or imaginary, against which it was intended to be a moral buttress; and, in practice, efforts at censorship often arouse



*Such signs appear on more and more theater marquees these days, but isn't it more a trap than an honest declaration?*



ven sharper interest in the items to be censored.

The need for a classification system for movies should be understood against the background of the revolution raging within Hollywood at present.

The big reasons for the revolution are these: (1) a reservoir of top talent in Hollywood insists upon the right to make motion pictures as an art form instead of just a commercial project; and (2) a breakdown has occurred in the old-time, hierarchical Hollywood studio system with its "czars," and its authoritarian power structure. As the tightly controlled power structure gives way to a more fluid organization of authority and talent, the natural result will be more freedom on the part of more people.

This kind of freedom means that, as mediocre and less talented men will probably (and expensively) hurt themselves by turning out poor films, new creative talents can look forward to a field day. They can increasingly strive for notable achievements by making a select number of Hollywood films without having to compromise with men holding the time-honored money bags.

This rapidly changing situation will follow certain predictable patterns. Traditionally taboo themes will be explored, both in quantity and in depth, far more than in recent years. This fact alone should hasten the emergence of a movie classification system. Films based on such themes should be labeled "For Adults" or, more to the point, "For Adults Only." And this restriction should be enforced at the box office.

The new trend of creative freedom also will bring an end to the gaudy "Biblical spectacles," and a new day for some realistic and honest religious motion pictures—as, for example, the recent *Lilies of the Field*, directed by Ralph Nelson, a major new talent with only one other

movie, *Requiem for a Heavyweight*, to his credit.

The Hollywood cauldron is bubbling. This is revealed in interviews with executives, creative personnel, and industry journalists. One outstanding young Hollywood director has said, "All the artist wants is an area of expression. The businessman wants to make money. But he should not exploit the artist. These lines must be kept clear."

The truth is, however, that these lines have not been kept clear in the Hollywood motion picture industry. The basic decisions about Hollywood movies are not made by creative persons; in fact, the decisions are not often made in Hollywood at all. The majority of them come from New York.

What the public almost never realizes is that the big stick over the movie industry is not the Production Code but the dollar. The major creative men and women in the film industry today privately concede that the Production Code offers them all the leeway they could possibly ask in conceiving and producing motion pictures. The big "no" to the kinds of pictures they often want to make comes resoundingly from the money men in New York, many of whom still regard the movie industry as (1) the same as it was in 1920, and (2) a tremendous channel for popcorn sales.

The money men, say the creative men, insist on such timeworn securities as the star system, the happy ending, the "boy meets girl—boy loses girl—boy gets girl" formula, and the ban on certain realistic life themes for movie portrayal.

But now the revolution within the Hollywood production structure is raging. The motion picture industry is occupied with new ideas, new talents, and new opportunities. New and imaginative competition from Britain,

*Continued on page 30*

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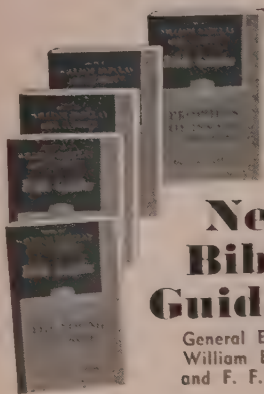
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## For Adults Only?

France, Italy, and Japan adds to the confusion.

*The Seventh Seal*, *Through a Glass Darkly*, and other films of Swedish director Ingmar Bergman employ frankly religious symbolism in treating, among other themes, the nature of evil, particularly as it is expressed in man's relation to man and in the duality of motive—of strength and weakness—to be found in a single individual.

In these recent films there is a new and welcome dissatisfaction with the traditional cinematic apologies for human conduct, the broad black-and-white, villain-hero problems and solutions—over-simplifications which could never be honest confrontations with the human condition, in either its grandeur or its depravity.

The making of a film, then, is becoming more the concern of the artist than of the movie mogul. The implications for the Church in this fact are large. It means that religious expression in films will be less and less something to be imposed awkwardly from without, through naive expressions of piety. It means, rather, that films will more and more, by the simple reason of their honesty, reflect the everyday evidences of man's quest for meaning, as marked often in his conversations, in his pursuit and choice of pleasures, and in his varied attempts to explain, and to cope with, the fact of pain.

One of last year's most interesting films came from Italy. In his great motion picture, *La Dolce Vita*, the Italian director, Federico Fellini, took apart layers of contemporary society and scrutinized them. In his recent film, *8½*, Fellini takes apart something infinitely more complex and sensitive: a man's life.

The life, basically Fellini's own, is that of a film director who is supposed to start work on an important new picture. Producer, writer, cast, and crew all stand by, as construction of mammoth sets is completed; but the director has lost his drive and inspiration and cannot move forward.

Flashbacks identify the main themes and tensions of the man's

life. The director has placed success ahead of truth, not accepting himself or other persons or life on realistic terms, but instead taking refuge in fantasy.

*8½* ends on a positive determination by the man (played by Marcello Mastroianni) to live more honestly than he has lived in the past. Henceforth, he will try accepting and loving other persons for themselves—trying to understand what forces have made them that way—instead of demanding their transformation on his own terms. He will try to do the same thing to, and for, himself.

*8½* is "For Adults Only." It is a turbulent, lengthy, sophisticated, and complex example of where the cinema, at its experimental best, is going in the 1960's.

A film like *8½*, while it is assuredly not cinematic fare for youngsters, possesses an authentic religious dimension and is of first-rate theological significance. In fact, such a film, despite its absence of "religious" trappings, can even be regarded as more of a "Christian" motion picture than *The Ten Commandments* and *King of Kings*. *8½* forces the asking of the question, "What does it mean to be human?"

The motion picture is the unique art medium of our age. Films can mold attitudes, preach important sermons, stir the public conscience, and define morality for an incredibly large mass audience.

For these reasons the Church must increasingly be concerned with the question: what constitutes an "adult" theme in motion pictures?

The answer is basically two-fold: theme and/or treatment. If a motion picture depicts the life of a prostitute, it is "adult." (Examples are *Irma la Douce* and *The Balcony*.) If the theme is concerned with sexual aberration, it is "adult." (*Suddenly*, *Last Summer* was very definitely "adult," yet, with Elizabeth Taylor as star, it drew countless teen-agers to see it.) If the theme depicts exaggerated violence, or deals with the realities of a tortured creative or intellectual life, it is "adult." (One thinks of *Lawrence of Arabia*, on the one hand, and *Lust for Life*, on the other.)



A system of film classification would set up a sharp line of demarcation between films for adult, and films for family, viewing. Persons over eighteen years of age would be permitted free access to movies, while persons under eighteen would have controls placed on their movie attendance. Fortunately, a number of outstanding motion pictures for family viewing do appear on U.S. screens each year. During the past year, *Lilies of the Field*, *To Kill a Mockingbird*, and *Whistle Down the Wind*, proved worthy examples.

A classification system for movies ideally would be self-imposed by the film industry. It would have to have the wholehearted co-operation of local movie exhibitors, including operators of drive-in theaters.

Such systems have long worked advantageously in most of the rest of the world. But U.S. exhibitors have opposed them. They don't want to be stuck with a film labeled "For Adults" or "For Adults Only" on week ends when the kids take over theaters and buy lots of popcorn and candy. Despite their opposition, however, a firm, honest classification system must come soon.

Certainly, parental responsibility has to be considered as a major factor, but this is not the burden of this article. Parish responsibility must also be dealt with, especially as it is related to parental responsibility. Why aren't more church study groups looking at contemporary motion pictures in a trained, theological way, offering interpretation of certain movies to children and to adults?

The Church should respect the motion picture. The Church should respect the film maker's freedom to create.

But within the context of U.S. society, with its millions of teen-age moviegoers, the film industry—as well as the Church—must realize that freedom of expression for the motion picture must go hand-in-hand with freedom for families to guide the moral education of the nation's young people.

The honoring of this realization should mean a classification system for movies.



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# THE CHURCH'S "HOT LINE"



**I**N FIFTEEN seconds a violent earthquake shatters a city; during an interval no longer than a nightmare, a hurricane ravages an already destitute land. Almost at the instant such catastrophes strike, a remarkable communication system makes them known to the whole world.

The Christian's response to the hunger, homelessness, and disease created by calamity must come with equal swiftness today. For many Americans, the Church's "hot line" to stricken people abroad is Church World Service, the overseas relief arm of the National Council of Churches. The resources of Church World Service are always limited, but must be stretched many times to provide both emergency help and long-term rehabilitation.

Much of the support for this vital work comes through one major, nationwide interchurch effort—One Great Hour of Sharing—to be held this year on Sunday, March 8. Episcopal contributions for disaster relief on this day, and throughout the year, are made through the Presiding Bishop's Fund for World Relief, 815 Second Avenue, New York, N.Y. 10017.



*TO THE CONGO: Adding to the problems of this troubled land is the flood of refugees from nearby Angola. The refugees, trying to farm sun-baked clay, cannot grow enough food to live on. With carefully rationed food, agencies such as Church World Service are helping these victims of political turmoil stave off starvation.*



**TO HAITI:** At left, a Church World Service volunteer works with Haitians whose numb faces express "hurricane shock." This island, called "the hungriest country on earth," suffered even more after it was hit by Hurricane Flora on October 3, 1963.

**TO DAE DUK, KOREA:** In one of the world's largest land reclamation projects, refugees from North Korea wrested—with their own hands—more than 2,000 acres of land from the Yellow Sea. The dikebuilders received tools and food from C.W.S.



**TO ALGERIA:** The toll of seven years of civil war has been desolation: many have been killed, and the land is virtually barren. To help these people on the long path to self-sufficiency, Church World Service has launched a number of emergency relief and long-range rehabilitation programs. Among the largest and most dramatic is a tree-planting project which will transform eroded soil into productive farmland. Payments to the workers on the project are made in the form of food.



*TO SKOPJE, YUGOSLAVIA: At right is a scene showing one result of an earthquake which leveled almost 80 per cent of this city on July 26, 1963. After the grim task of combing the ruins for their dead, the dazed and grief-stricken survivors found themselves left homeless, and without food or clothing. Churches everywhere issued emergency appeals for aid; within hours after the disaster hit, Church World Service had dispatched two airlifts bearing some 250 tons of food, clothing, and medical supplies. Later, the United States agency contributed \$100,000 toward a World Council of Churches campaign for \$500,000 to aid Skopje, where 130,000 people faced winter without any shelter except hastily erected tents.*



*The middle picture shows a group of American volunteers in Skopje in an untypical pose: they are taking a brief rest from a sixty-day marathon during which they built ninety-seven of the 125 prefabricated houses provided to the Skopje victims by Church World Service. The volunteers, Mennonites and members of the Church of the Brethren, are all building specialists. Below are some results of their labors.*



The world is almost all lay persons; so is the Church. In the world we are aware of this fact; in the Church we are not.

# THE SILENT MAJORITY

**T**HE WHOLE wide world is full of lay men, lay women, and their children. Wherever we go on the globe, or whatever religion we encounter, there are relatively few ordained ministers or priests. The holy scriptures of all the world's great religions are addressed primarily to lay people. The Old Testament was written with them in mind. So was the New Testament. Both parts of our Bible put individual responsibility on lay people.

The God of Israel, the God of Moses, the God that Jesus came to earth to reveal, considers human beings responsible. Responsibility is a wonderful concept, as well as a rather frightening one. Webster's dictionary says that the word "responsible" means "able to respond or answer for one's conduct and obligations; trustworthy." Webster adds that, in the field of ethics, "responsible" also means "having the character of a free moral agent."

Thus each of us in his responsibilities and opportunities is a free moral agent. Each of us is the steward of what he is and what he has. St. Paul's admonition to the Corinthian laity of nearly two thousand years ago is equally true today: "It is required in stewards, that a man be found faithful."

This is especially important in daily life. I happen to have lived nearly ten years outside the United States, in more than thirty countries. If my varied experiences over those years have driven any one thing

home, it is that no idea lasts very long or is worth very much unless it relates closely to people and reckons effectively with them. It has also been borne in abundantly upon me that lay people everywhere pay far more heed to concrete practice than to the loftiest preaching. All this is emphasized again and again in the sacred writings which every religion addresses to the laity.

## Wisdom from Other Ways

Thus Confucius observed, "He who will not worry about what is far off will soon find something worse than worry close at hand." And he asked, "Is goodness indeed so far away? If we really wanted goodness, we should find that it was at our very side." Buddha said, "If one man conquers in battle a thousand times a thousand men, and if another conquers himself, he is the greatest of conquerors." And Buddha stated: "The scent of flowers does not travel against the wind, but the odor of good people travels even against the wind; a good man pervades every place."

Then there is the nineteenth-century Hindu thinker, Shri Ramakrishna, whose teachings represent perhaps the highest peak in the modern renaissance of Hinduism. In one of his vivid and paradoxical parables, he says:

"Two friends, while strolling

about, happened to pass by a place where the word of God was being preached. One said, 'Brother, let us go there for a while and hear the good words spoken.' The other replied, 'No, what is the use of hearing the word of God? Let us spend the time in yonder public house in amusement and pleasure.' The first one did not consent to this. He went where the word of God was being read and began to hear it. The other went to the public house, but did not find the pleasure he had anticipated there, and was thinking all the while, 'Alas, me! Why have I come here? How happy is my friend hearing all the while the sacred life and deeds of the Lord.' Thus he meditated on the Lord even though in a public house.

"The other man, who was hearing the word of God, also did not find pleasure. Sitting there, he began to blame himself, saying, 'Alas! Why did I not accompany my friend to the public house? What a great pleasure he must be enjoying there!' The result was that he who sat where the word of God was preached meditated on the pleasure of the public house and acquired the fruit of sin because of his bad thoughts, whereas the man in the public house acquired the merit of hearing the word of God because of his good heart."

We can end this little tour of wisdom with an American layman who is not always thought of as a religious

BY SAM WELLES

*Continued on page 36*



philosopher, but who was this, among many other things. Ben Franklin said, "Serving God is doing good to man, but prayer is thought an easier service, and therefore is more generally chosen." And Franklin also noted: "How many observe Christ's birthday; how few his precepts! O, 'tis easier to keep holidays than commandments."

### Responsibility and Faith

In their varied ways, these thoughts on lay responsibility assert that nothing is worse than for us to talk or think a powerful religion but fail to live it. Even going to church can be a form of idolatry if our reason for going is to impress our family, our friends, or other people—for in that case we are putting them ahead of God. The reason the greatly publicized religious revival in America during recent years has shown much greater breadth than depth is that most of us lay folk are relatively shallow in our religion. As St. Paul said, "It is required in stewards, that a man be found faithful."

How faithful are we, for example, in Christian living in our homes? Do we happen to know any Christian men and women who are personally willing to teach their children table manners or to teach them how to handle a car, but who are not personally willing to teach them Christianity? Of course table manners and Christianity are not mutually exclusive, but which is more important? Children can learn a lot in school and elsewhere, but they need to be educated spiritually at home if they are ever to appreciate properly what they receive in life. No person's education is complete without moral and spiritual development. And is a lay person's responsibility in this crucial matter something that he can shuffle off to others?

To ask a related question, which do we laymen who are fathers devote more time to with our sons—competitive sports or Christianity? And

which would we rather our sons know better, practice more effectively, and care more deeply about when they grow up?

There are many modern versions of the Ten Commandments. Perhaps four precepts from one such set can serve to indicate answers.

*Thou shalt begin, live, and end each day in the presence of thy God.*

*Thou shalt not confine thy Christianity to the pew.*

*Thou shalt not become involved in any shady business.*

*Thou shalt give to thy children a living translation of the saving gospel of Christ.*

Since we of the laity comprise almost the entire membership of the Church, it is almost entirely we who create the true image of the Church in our communities. If it is a blurred or shaky or uncertain image, we ourselves are to blame. It is our obligation to show forth Christianity not only with our lips but in our lives. Too often we do not even do it with our lips. We are full partners in the Church's mission, but generally we are silent partners—just the sort of silent partners we understandably tend to resent in other fields of activity. Either we believe that Christianity is really relevant to the world, or we don't. If we do believe it, let's speak out. Let's act.

### The Use of Uneasiness

No one claims that this is easy. But then, no one claims that Christianity is easy. The great German layman, Reinold von Thadden, who founded the *Kirchentag*, one of the most remarkable lay Christian movements anywhere, has as his slogan: "We intend to be the *uneasiness* within the Church." In how few places, in how few congregations in all of this populous land, are the lay men and women the "uneasiness" within the church?

Even when we are disquieted by the wrongs we see around us—and we never need look far to locate

wrongs—we seldom apply our uneasiness meaningfully. Instead, we tend to practice a split-level religion that separates the Church from everyday life. It is a split-level religion which holds that Christianity is not concerned with the problems and challenges of the secular world—for this is just where key decisions are made; this is just where lay men and lay women are the Church. There is nothing in the New Testament to indicate that Christ came to conform. In His dying, Christ personally plumbed the depths of human pain and misery. And in His earthly living, Christ gave us difficult but essential lessons for us to follow in our own lives.

One prime tenet in typical American community life is, "Let's not have any unpleasantness." But this leaves out a lot of Christian principle. Christianity is not all sweetness and light. We so often have the notion that conformity means safety. We think that if we do as most persons of our parish do in their social and business lives, then surely we must be good Christians, because we all belong to the same splendid institution. It is then easy to figure that God surely must be on our side; we seldom stop to consider whether we are on God's side. One churchgoer we know cheats a little on his expense account, so we figure we can do this, too. And so it goes, in a cozy, collective haze.

"It is required in stewards, that a man be found faithful." A man—an individual. Each human being with his or her own soul. The power of our thinking, of our sense of responsibility, is at its lowest wattage when we go by what the neighbors say and do, assuming somehow that, because they say or do it, it must be good—or at least acceptable. Christ did not live that way. He thought for Himself. He took issue with His neighbors whenever He felt He should. Christ never fell back on a community conscience. He had His own.

## The Inconvenient Way

Once I attended a two-day religious conference at an active Episcopal church center. Near the end of it, the leader asked for our comments. One of us simply wrote, "This group is more interested in ideas than people." Whenever the discussion had gotten at all close to anything practical, most of those present had steered it firmly back to the realm of ideas.

Ideas are vital. But they *can* be used as smokescreens. We can toy with ideas so continuously that we neglect the reality of flesh-and-blood matters around us. When we dwell on even the noblest thoughts as a means of evading or postponing action—especially in our responsibilities to people—we do so at the peril of something even more important than ideas: our own immortal souls. Here, as elsewhere, God is not mocked.

There is a beautiful and penetrating sentence in that fine prayer "For Our Country" on page 36 of the Book of Common Prayer: "Defend our liberties, and fashion into one united people the multitudes brought hither out of many kindreds and tongues." Christ did not minister solely to Jews, nor did His apostles limit their efforts to one or two carefully selected types of Gentiles. Do all of us make an effort to bear responsible witness to our Christian belief? And do we make this effort not only where it is convenient to do so, but where it is inconvenient? ◀

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# TV's Time of Testing

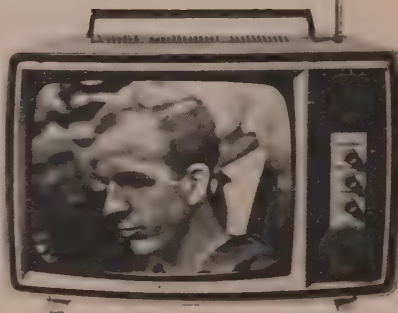
*Events of the last six months have clarified the role of broadcasting in our republic.*

AFTER MORE than fifteen years of active television viewing in the United States we can today understand the role of television in our democracy better than ever before. This understanding has come within the last six months. Unforeseen and uncontrollable events have mounted upon each other in a rapid and even logical sequence to bring about the needed clarification. If you and I are to remember the lesson these events have offered, each of us needs now to reflect on his experience with television these past few months.

In contrast to the civic function of television, the entertainment function, comprising the largest expense of time and money, must, in the viewer's mind at least, withdraw to minor significance. Entertainment is an important function of television and a needed element in human life. Furthermore, for commercial television to exist at all, entertainment must be a major concern of broadcasters, for it is from sponsors of entertainment that networks and stations derive the bulk of their revenue. But the viewer can be misguided if he places the same emphasis on entertainment programming as the broadcast managers do.

Licensed broadcasters, not the public, must live with the tensions created by law and the economics of broadcasting. Legislation has long ago established that in all events, the public is to be the chief beneficiary of broadcasting.

Where the conflict of interest between the public and the television industry occurs is precisely where our representative government, acting in our behalf, meets the broadcasters in



Congressional legislation and in the rules derived from law by the Federal Communications Commission. This conflict is open and current at the present moment.

A partial review of the past six months will perhaps help us to appreciate the effects of television in public life, and then to understand the role assigned by Congress to television in our democracy.

On August 28, nearly a quarter of a million persons gathered at the Lincoln Memorial in Washington, D.C., to witness to their belief in human rights and to dramatize the implications of the Emancipation Proclamation for 1963.

It was an unfamiliar kind of news event. Unlike sit-in demonstrations, it lacked the tension of impending violence. Although the March included meetings at the White House and on Capitol Hill, the event could not be characterized as a political rally. One television reporter perhaps found the right way to describe it. Noting the large number of white people in the crowd, he said the March could not be called a racial demonstration; it was a *religious* demonstration. It was a day characterized by profound joy, for those who participated were the

"larger" Church visibly drawn together.

NBC called the general movement, of which the March on Washington was a part, "The American Revolution of '63." On September 2, this network presented the longest prepared documentary in television history. Three hours of prime time were given to an analysis of the Negro's battle for equality. As interesting as statements by Negro leaders Roy Wilkins and A. Philip Randolph were statements by Governors Wallace and Faubus, and Senators Thurmond and Eastland. Governor Wallace was already preparing to defy the federal government again in the matter of school integration. In the next few days tension mounted in Alabama.

During the same crucial weeks, the U.S. Senate was considering a nuclear test ban treaty with eighty other nations. The world was being showered with radioactive fall-out, and both President Kennedy and Premier Khrushchev were acutely aware of the dangers to this planet if unlimited atmospheric testing were to continue.

Opposition to the treaty came largely from the famed atomic scientist, Dr. Edward Teller, who appeared on *Meet the Press*, September 1. This program was followed on September 3 by an hour's special broadcast on the treaty by CBS. The curious fact about these two programs was the networks' limitation of the discussions to the political, military, and scientific aspects of the problem. Conspicuously absent were any voices that might have spoken for humanity and might have reminded us of the initial reason for drafting the treaty. Still, television

did bring the issue before the public. A few weeks later, Dr. Frank Stanton, president of the Columbia Broadcasting System, made a significant statement about the civic role of television.

On October 1, Dr. Stanton addressed the annual convention of CBS's radio affiliates. "The whole principle of a free society," he said, "centers upon the willingness of all the people to participate in the discussion of issues affecting the community—local, state, regional, national, and international—and in the case of broadcasters to do more: to enliven and extend [this discussion] and, at times, to initiate it.

"This is an inescapable responsibility. Indeed, it is one of the basic reasons why we have news broadcasts—to provide the raw material of discussion. I don't see how we can any longer argue about the wisdom, on grounds of the public interest if nothing else, of our carrying through as broadcasters and joining the discussion.

"But the use of this right is no less desirable from the much narrower point of view of our interests as broadcasters. We ought to be more than a service in our communities. We ought to be a force."

There was further immediate evidence that television had become a force in public affairs. Over the years, Dr. Teller had used radio and television widely to convince the public of his point of view. Although his most recent effort failed, it is impossible to assess the effects of his public appearances on our national defense plans and budgets.

With the same intent to mold American opinion by going to the people, Madame Ngo Dinh Nhu visited the United States in October. Television was her principal means of attacking our government's policy towards South Vietnam, and attempting to rally popular support in the U.S. for her own troubled government at home. It became apparent that Madame Nhu had successfully arranged a saturation schedule on

television; a week before her appearance on *Face the Nation*, October 13, CBS withdrew its invitation, and stated, "Because Madame Nhu will receive so much time and space in the news media, we concluded that it would serve a useful purpose for CBS news to present former Ambassador Chuong, who holds viewpoints contrasting with those of his daughter, Madame Nhu."

With these special telecasts, information and a balance of opinion were given to public issues, not simply as reportage of events past, but as contributions to the course of events. The expanded news programs on CBS and NBC also provided nightly information. In many communities, the full half hour of national news was supplemented by a half hour of local news.

One other trend was under way. Topical satire on current issues began to appear. In England, *That Was the Week That Was* had become an exciting experiment on television. On November 10, Leland Hayward presented a trial broadcast of an American version of TWTWTW. Although the program, emceed by Henry Fonda, missed its marks as often as it hit them, the experiment was successful, and the producer prepared to present the program on a regular basis. At the same time, humorists Bob and Ray were appearing at irregular intervals on *The Ed Sullivan Show* with a segment of satire on current events.

This trend of satire would seem to indicate a healthy society, open to jest and self-criticism, unafraid if its sanctimoniousness is revealed, because it has confidence in itself and in its essential beliefs. We can be cheered by this sign of maturity as global television comes into being. In October, Mr. Robert W. Sarnoff, NBC board chairman, visiting in Tokyo, said, "I favor a world-wide organization of broadcasters committed to maintaining free and open channels among nations, capable of dealing with the numerous problems

and details inherent in the free and continuing international circulation of information and programs."

What this could mean was soon demonstrated. Calling the ecumenical movement "The Christian Revolution," CBS presented on October 15, via Telstar II, a discussion on Christian unity by leading churchmen in Europe and the United States. And on November 12, NBC broadcast, live by relay satellite, an exchange between the Louvre in Paris and the National Gallery in Washington, D.C.

If in these few months television proved that it could be profoundly effective in society, it was still trying to define its own role with regard to the federal government. Both Dr. Stanton and Gen. Sarnoff were making speeches, and network lobbyists were hard at work in Washington. Fearful that the Federal Communications Commission would claim the right to regulate advertising in the broadcast media, the industry had turned to Congress in an effort to seek new legislation that would prevent any regulation of advertising. Then an event occurred which had much to reveal about the true value of the medium.

On November 22 at 10:40 A.M., P.S.T., Walter Cronkite announced on CBS that President Kennedy had been shot. The nation turned to radio and television to follow the tragic aftermath. For three and a half days the people, the networks, and the stations, together with advertisers, understood better than ever before to whom broadcasting belongs.

The obligation of the broadcast media has been, is, and always will be, to operate in the public interest. Shortly after President Kennedy's death had been confirmed, Columbia Broadcasting's Dr. Stanton announced, "In respect for the feelings of a shocked nation, the CBS Television Network and the CBS Radio Network will carry no commercial announcements and no entertainment programs until after the President's funeral." The other networks and in-

*Continued on page 40*

BY JOHN HARRELL



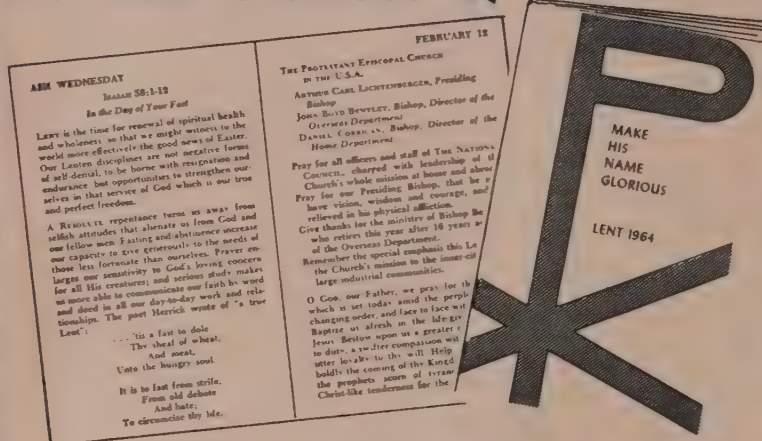
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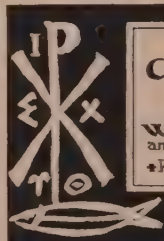
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## TV'S TIME OF TESTING

dependent stations made similar announcements.

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Television took the major role in shaping and expressing the nation's grief. The skill and taste displayed by all three networks is already legendary. It should not be forgotten, though, that the men and women responsible were not from the staffs of commercial programming, but were from the departments of news and special affairs. These are the creative persons who ordinarily labor on programs most often relegated to TV's "off" hours.

It has been estimated that the loss of advertising revenue to the networks alone might amount to over \$22 million. This would seem to be a magnanimous gesture of good will on the part of the broadcasting industry. But the magnanimity is the other way around. It is the public that is generous in allowing broadcasting to receive \$22 million in advertising revenue over an ordinary week end. It is we, the people, who permit and license broadcasters to operate on our air waves on our behalf and in our interest. That was the principle affirmed by the broadcasters themselves those four tragic days in November.

\* \* \*

## PROGRAMS TO LOOK FOR

The producers of the distinguished television films *The Coming of Christ* and *He Is Risen* are preparing a third film, *Law and the Prophets*, for broadcast sometime this season on NBC.

Lucy Jarvis, the woman who persuaded Khrushchev to allow her to film *The Kremlin* for NBC, has made arrangements with French officials to produce a full-hour film in the Louvre. Broadcast date has not been set.

CBS is beginning a series of twelve one-hour programs, titled *One of a Kind*, for Sunday afternoons. The series will cover art, music, history, philosophy, poetry, and science. ◀

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## Worldscene

### ***How Much Is Caesar's?***

In Massachusetts, the state's lone school district that defied the U.S. Supreme Court's Bible-reading decision has been brought to heel. In Washington, D.C., the passing of a new law to provide \$1.5 billion to aid nonreligious programs in public and in church-related and other private colleges and universities has drawn both fire and praise from churchmen. In New Hyde Park, New York, a Nativity scene was removed from Memorial High School after one parent protested its presence. In Lebanon, Pennsylvania, the Cornwall Suburban Joint School Board persists in ignoring both the U.S. Supreme Court and the state attorney general, and continues to allow Bible reading.

These are a few recent samplings of the problems involved in defining where "church" stops and "state" starts. Together they indicate the increasing impact of the church-state separation controversy in the U.S. today.

**To Take a Stand**—From February 4 to 7, some 500 delegates and observers—including Protestants, Jews, and Romans—will gather in Columbus, Ohio, for a consultation aimed at "developing a consensus which will aid the churches in deciding their stand on church-state issues." Called by the National Council of Churches, the Columbus meeting will be the first national study conference to be held on this thorny subject.

Topics to be discussed include the tax-exempt status of churches, aid to church-related institutions, and aspects of the civil rights struggle. Dr. Eugene Carson Blake, stated clerk of the United Presbyterian Church in the U.S.A. and a former National Council president, will serve as chairman of the consultation.

Delegates will participate in twelve discussion groups and will report to a final plenary session. The six study papers, developed over the past two years by preparatory commissions, have the following headings: Christian Freedom and Religious Liberty; Christian Witness and Culture-Religion; Christian Vocation and Civic Life; Church, State, and Education; Church, State, and Welfare; and Public Funds.

### ***The New Face of Unity***

In keeping with the ecumenical spirit, Roman Catholics this year prayed for reworded objectives when they observed the traditional Chair of Unity Octave. The Octave, started in 1908 by an Episcopal clergyman who later became a Roman Catholic priest, was observed between January 18 and 25. The reworded objectives omit references to the Holy See and the Chair of Peter.

Thus, Romans last year on January 18 prayed for

"the union of all Christians in the one true faith and in the Church." On the same day this year, the objective was for "the unity of all Christians in the Church." Similarly, the January 20 intention was formerly for "the reconciliation of Anglicans with the Holy See"; it is now simply a prayer "For Anglicans."

**Other Aspects**—Other examples of the growing velocity of the "winds of change" come from Russia, Rhode Island, Michigan, and Louisiana. In Moscow, a leading prelate of the Russian Orthodox Church attended a Christmas Day mass in the city's only Roman Catholic Church. The Orthodox official, Metropolitan Nicodim, remained throughout the entire fifty-minute mass celebrated at the Church of St. Louis.

In Providence, Rhode Island, three of the six prizes offered by the Knights of Columbus in an outdoor Nativity display contest were awarded to Protestant churches. This was the first time that non-Roman churches had participated in the contest.

In New Orleans, an interfaith project called "Operation Understanding," in which Protestant, Roman Catholic, and Jewish congregations invite each other to attend open houses, has been launched. The project has been called "a campaign of brotherly love and good will promoted by churches of all faiths and denominations."

### ***Civil Rights: Much Achieved. Much To Do***

As the Presiding Bishop's Epiphany message (*see page 44*) indicates, the civil rights struggle still presents formidable challenges to the church in the present year. Yet despite the hard job remaining, the year 1963 marked, in ways large and small, the most impressive record in the long history of the fight for racial equality.

**Credit Side**—The drive for civil justice scored gains in almost every area—employment, housing, voter registration—where conflict exists. James Farmer, director of the Congress of Racial Equality, has reported that CORE workers helped some 17,256 Negroes in South Carolina, Florida, and Louisiana become registered voters, and that some measure of desegregation was effected in 275 Southern communities. Farmer also pointed to increased opportunities for Negroes—in employment, housing, and education—in the North, Midwest, and West.

**A Merger in Passaic**—An indication of the active interest that individual churches have taken in the civil rights effort comes from an unusual merger of two Episcopal congregations in Passaic, New Jersey. St. Andrew's Mission, with a predominantly Negro congregation, and St. John's Church, with a predominantly white con-

gregation, have been merged into a single church.

The request to integrate the two churches was approved by the Rt. Rev. Leland Stark, Bishop of Newark, on the recommendation of the diocesan missionary committee. The Rev. Richard N. Bolles will remain as rector of the century-old St. John's, and the Rev. Eugene Avergy, vicar of St. Andrew's, will share leadership of evangelism and missionary work.

## **The Pope and the Patriarch**

Two events during its first few days have established the year 1964 as one of the most significant in the history of Christianity. The first milestone was Pope Paul VI's pilgrimage to the Holy Land, the first such journey ever undertaken by a head of the Roman Catholic Church. The second event, of far greater significance, was the Jerusalem meeting of Pope Paul and Patriarch Athenagoras, titular head of the Eastern Orthodox Church.



*Archbishop Athenagoras, left, meets with Pope Paul.*

This encounter was the first between Roman Catholicism and Orthodoxy in more than 500 years. The last occasion was in 1437, when Patriarch Joseph and Pope Eugene IV met in Italy and attempted—unsuccessfully—to bring about a lasting union between the two churches.

The objectives of the recent venture were more modest: "This meeting," said a joint communique issued by the two leaders, "cannot be considered otherwise than as a fraternal gesture. . . . The two pilgrims . . . pray God that this meeting may be the sign and the prelude of things to come."

**For 700 Million Christians**—The Holy Land meeting was initiated by Patriarch Athenagoras, the seventy-seven-year-old "first among equals" of the Orthodox Church. The Orthodox faith numbers almost 150 million followers. In accepting the invitation, Pope Paul acted as leader of 550 million Roman Catholics.

Among the proposals resulting from the discussions held during January 4-6 was a suggestion that a pan-Christian conference, representing Protestants, Roman Catholics, Anglicans, and Orthodox, be held to explore ways to combat atheism and irreligion. Patriarch Athenagoras also said that he hoped to send an Orthodox delegation to Rome to talk over problems. "From now on," he said, "we mean business."

Although time alone can illuminate the full import of

the Jerusalem encounter, perhaps one of the most disconcerting predictions was made by *Newsweek* magazine. "Christianity," it said in a preview of the Holy Land events, "will not be the same after the Pope's historic visit. The center of Roman Catholicism will have left Rome, and, in spirit, the Church of Rome may now move freely about the world with renewed influence and understanding."

## **Church Unity: Anglican Overtures**

The Most Rev. Arthur Michael Ramsey, Archbishop of Canterbury, announced recently that the Church of England will establish a new Commission on Roman Catholic Relations. Dr. Ramsey made the announcement after the conclusion of the Holy Land talks between Pope Paul VI and Ecumenical Patriarch Athenagoras.

The new commission will "take initiative" in starting informal discussions on theological questions with Roman Catholics in Great Britain and Europe, spokesmen for the archbishop said. It will be related to the Anglican Council on Foreign Relations.

The announcement concerning the new commission followed Dr. Ramsey's suggestion, made in a Christmas sermon at Canterbury Cathedral, that Roman Catholics and Anglicans join in discussing differences over Baptism and mixed marriages.

"With the Church of Rome," the archbishop said in his sermon, "we desire the friendship which lies in the brotherhood of one Baptism, and we believe that an important step will be to discuss together those matters important step will be to discuss together those matters."

## **Presiding Bishop Asks Support of Civil Rights Fund**

In keeping with the Episcopal National Council's appeal for a one hundred fifty thousand dollars civil rights emergency support fund, Presiding Bishop Arthur Lichtenberger has directed a letter to all Episcopalians, through their bishops and clergy (*see next page*).

The Presiding Bishop's message was issued following the December 12 meeting of the thirty-two-member program arm of General Convention. In a statement introducing the appeal, the "high priority" given to the cause of racial justice in 1963 was emphasized, and it was pointed out that "the emergency will be greater in 1964."

In another resolution the National Council members called upon the Council staff to re-examine their 1964 programs "to find ways and means for full participation, through staff time and funds, in this struggle."

**Three Guidelines**—The Council members also adopted a "Statement of Policy with Regard to Race" which sets down three guidelines to be followed by National Council officers involved in local racial situations:

1. Before entering one of the church's eighty-seven dioceses or missionary districts to engage in civil rights activities, officers must notify the bishop there of the plan, and obtain his full consent.

2. If a staff officer is on loan to an interdenominational body, such as the National Council of Churches, the ecclesiastical authority in a diocese must be notified of the officer's participation.



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## Worldscene continued

3. If any official representative of the church involves himself in civil rights action according to "the dictates of his conscience," he must make it clear that he acts as an individual and not as a representative of the church or at its expense.

### Epiphany, 1964

To the people of the Episcopal Church:

The search for racial justice in our country continues to produce difficult and painful situations within which the church is called to minister. Recognizing that each of us has a share in this work, our National Council at its December meeting asked me to make a special appeal for one hundred and fifty thousand dollars to enable our church better to respond in 1964 to the demands and opportunities the crisis presents.

Each of us is involved in the struggle for racial justice, some by the circumstances of conflict in which they live; others less directly but none the less actively; all by our prayers, our citizenship, and our giving. For it is a mark of our freedom already given in Christ Jesus to share in the reconciliation of men in our nation.

Your contributions may be sent to me at the Episcopal Church Center. Checks should be drawn to the order of Lindley M. Franklin, Jr., treasurer.

Faithfully yours,

*Arthur Lichtenberger*

Presiding Bishop

### Mandates from Mexico

Some 200 mission and evangelism leaders representing forty-eight nations on six continents gathered recently in Mexico City for a two-week-long survey of the Church's role in a fast-moving, increasingly secularized world.

"We have no doubt," declared the delegates in a report issued during this meeting of the World Council of Churches' Commission on Mission and Evangelism, "that [secularization] is creating a world in which it is easy to forget God. . . . Yet we are overwhelmingly convinced that it is not the mission of the Church to look for all the dark side and to offer the gospel as an antidote for disillusionment." Instead, the report suggested, it is time for Church institutions to "go and join the laity where they are, inside the secular world."

Christians were called on to recognize "natural communities" based not on residential areas, but on places in which people work and seek recreation. These new "communities" were cited as key spots for the Church to reach. Laymen who travel to other countries were also singled out as potential Christian missionaries as they perform their duties in the business world or in other secular endeavors.

**Ecumenism's Enemy**—The commission urged that mission work become increasingly international, interracial, and interdenominational. "Ecumenical experience has revealed," the delegates were told, "that co-operation in

*Continued on page 48*



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# Overseas Report

**IRAN**—An urgent request for help comes from the Rt. Rev. H. B. Dehqani-Tafti, Anglican bishop of this troubled Middle Asian country. Unless a qualified missionary surgeon is found soon, the diocese will have to close one of its two remaining hospitals. The church began in Iran seventy years ago with medical missionaries. Forty years later four hospitals had been established. But in the last thirty years, one was destroyed by floods, and another closed for lack of funds and personnel. Now the third is threatened. "Each time we have had to close a hospital," warns the bishop, "the position of every Christian in this country has been weakened, and the whole church has suffered a setback."

**ALASKA**—With his huskies—Hootenanny, Ichabod, Tubby, Happ, Pitty-Pat, and Minto—pulling his sled over the arctic tundra, the Rev. David Keller, priest-in-charge of St. Luke's Mission, Shageluk, reports he makes his rounds much as his fellow clergy in warmer climes. Some of his activities are a bit complicated, he concedes. This was illustrated by his description of a funeral. "After the Communion service we put the coffin on a sled and pulled it over a mile on snowshoes to the graveyard. Then we dug through six feet of frozen earth with axes and completed the graveside service."

**NYASALAND**—As independence approaches for the three million inhabitants of this British protectorate in southeastern Africa, the Rt. Rev. Donald Arden, Anglican Bishop of Nyasaland, finds himself in the midst of a serious educational crisis. For the 300,000 children now attending primary schools, only three high schools await. One is Maposa Secondary School, belonging to the diocese. If the church is to play a meaningful part in this new nation, he reports, we must, in addition to developing our health and welfare facilities, greatly expand the church's educational program.

**GUAM**—The church on Guam is "back in orbit again," reports the Rev. G. M. Needham, who has literally been picking up the pieces since typhoon Olive hit his missionary parish last April. The island congregation was just recovering from typhoon Karen when the second storm struck, blowing away tents used as a temporary school. But they found more tents and managed to finish the school year. The work of the church has been gathering momentum since and is now again at a normal rate of operation.

**TANGANYIKA**—Many communities have libraries, but few have one as unusual as that of the Anglican Diocese of Central Tanganyika. Theirs, says the Rt. Rev. Maxwell Lester Wiggins, assistant bishop, is a mobile bookshop powered by a motor scooter. In describing this innovation, he comments that, although it is very light, it will "enable us to take our Christian literature and sell it round the cattle market, the town market, the railway station, the port, and all the places where people gather" in this East African country.

**PHILIPPINES**—Episcopalians all over this island nation were saddened by the news of the death of Mrs. Willie Mower Gibson Binsted, widow of the late Rt. Rev. Norman Spencer Binsted, famed wartime Bishop of the Philippines. Mrs. Binsted died after a long illness on December 7, 1963, in Washington, D.C.; funeral services were held in Christ Church, Georgetown. After serving as a member of the episcopate for thirteen years in Japan, Bishop Binsted became Bishop of the Philippines in 1942. Both Bishop and Mrs. Binsted remained on the islands during the Japanese invasion, were interned behind the barbed wire of a concentration camp, and served as examples of faith and mercy during those tragic years.

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## THE LONG YEAR

**T**HE MOST pressing problem confronting the new session of Congress, in the opinion of many capital observers, is to do something about Congress itself.

If there had been any doubt about the need for major reforms in the rules and procedures of the national legislature, that doubt was removed by the record of the 1963 Congressional session. Rarely in the history of the republic has a Congress labored so long to achieve so little.

Instead of finishing its work by July, as it is theoretically supposed to do, the House of Representatives continued meeting regularly until Christmas Eve. And the Senate did not stumble across the adjournment line until December 30.

The accomplishments of this marathon sitting can be ticked off quickly. The Senate ratified the nuclear test ban treaty. Both chambers approved bills providing much-needed federal aid for higher education and for the expansion of medical schooling. A new national attack on mental illness was authorized.

Aside from these admittedly valuable measures, the year-long session produced only extensions of existing programs, and some comparatively minor bills. The bulk of the Kennedy-Johnson legislative program, including the bills for which both presidents pleaded most earnestly, remained unenacted and, to

a large extent, unconsidered. The civil rights bill did not reach the floor of either house. The tax bill, which was supposed to have top priority, got only halfway through the legislative mill in twelve months. Medical care for the aged, general aid for public elementary and secondary schools, extension of unemployment compensation, and other important programs never got out of committee.

No one—at least, no one who honestly believes in the American constitutional system of checks and balances—would want Congress to behave like an efficient rubber stamp, quickly okaying everything the President seeks. But it is one thing for the legislative branch to determine, upon careful consideration, that a Presidential program should be rejected, and quite another thing for the program to go by default because the lawmakers never got around to acting on it. It is the latter which has been happening all too often in recent years.

It is easy enough to say—as virtually everyone in Washington seems to be saying these days—that “something must be done” about overhauling the creaky Congressional machinery. But it will require an enormous amount of public support to put through the specific reforms which are most obviously needed. It is naive to think

that men who wield enormous power under the present setup will readily consent to any diminution of that power for the sake of making Congress a more effective and responsible legislative body.

For example: nearly all objective students of the Congressional problem agree that it is highly desirable, if not absolutely imperative, to abolish the antiquated “seniority system” under which the chairmanship of a House or Senate committee goes automatically to the majority party member who has served longest on the committee.

The results of the seniority system are sometimes quite bizarre. The Appropriations Committees, which have life or death power over all federal programs, are headed by octogenarians who are capable of leaving the whole federal government without operating funds while they wage a private vendetta over who should cross the capital to call on whom when a joint conference is necessary. Other key committees, such as the Senate Finance Committee and the House Rules Committee, are controlled by Southern Democratic chairmen who are openly hostile to most of their party’s legislative goals.

Despite the often-deplored iniquities of the seniority system, Congress is not likely to tamper with it, unless under great duress, for the

simple reason that the most influential members of both chambers have a direct personal interest in maintaining the status quo.

One reform which Congress *could* carry out, quite simply, is to reduce the number of major federal programs which come up for annual legislative review. A vast amount of Congressional time is now taken up each year in debating and passing routine extensions of legislation—such as the authorization for the foreign aid program and the present level of corporation and excise taxes—which has been on the statute books for years. No abdication of legislative responsibility would be involved in authorizing ongoing programs for longer periods—say five years—with the proviso that Congress could terminate them sooner by joint resolution if it saw fit.

The most urgently needed reform, in the view of many political scientists, is the establishment of some system to enable the majority party leadership to set priorities—to determine what Congress will consider, and when.

At present each committee chairman is a law unto himself, and if one prefers to stall endlessly on an administration "must" bill, there is very little the leaders of the House and Senate can do about it. They are almost as helpless in trying to deal with intransigence on the part of the House Rules Committee, which was created originally to help the leaders enforce legislative priorities, but which now has a will of its own.

Past efforts at Congressional reform have been limited to modest tinkering with the composition of the House Rules Committee, in the hope of making it slightly less hostile to administration programs. But the time may be approaching when even Congress will recognize that something more basic and far-reaching is necessary. Certainly, if the 1964 session proves to be as undistinguished as its predecessor, public impatience will reach a critical point. And it will have a ready outlet for expression in next fall's Congressional elections.



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—Robert R. Brown

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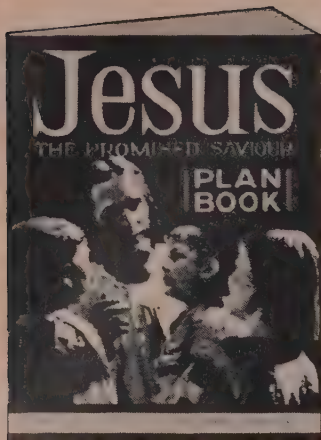
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## Worldscene continued

action can take place at almost every point. The most intractable frontier is that of structure—ecclesiastical and missionary."

Plans for future work include an ecumenical study center in Israel to help achieve a "true Jewish-Christian encounter." Delegates recommended support for a Christian-Muslim center in Nigeria as a part of the World Council's Islam in Africa project. The hope is to establish a study center where representatives of the different faiths can grow in "understanding and respect."

## Mutual Responsibility, Canadian Style

Canada's Anglicans have been urged by their primate "to purge from church activities everything that is selfish and trivial" and to concentrate on sharing their resources with Anglican dioceses overseas. In a pastoral letter, the Most Rev. Howard H. Clark, Archbishop of Rupert's Land and Primate of Canada, issued what he called a summons to all "to pray, learn, and work, so that the Anglican Communion, with all other Christian communions, may work in world-wide fellowship for the true purpose of God in our time."

Archbishop Clark said Canadians should be eager to measure their needs against the needs of their brothers in other lands. There should be a readiness to share with the overseas churches, "even at the cost of plans that we once thought desirable." He also called for daily prayers for overseas missions, and urged a searching examination of parish life, with renewal, revival, and "yes, to reformation," if necessary.

With the establishment of an Anglican World Mission Fund (see January "Worldscene"), the archbishop said, the Canadian church hopes to raise \$500,000 a year, above and beyond its present General Church Program, for the next five years.

## The Church's Senior Bishop Dies



The Rt. Rev. William Proctor Remington, retired Suffragan Bishop of Pennsylvania, died on December 19, 1963, at the age of eighty-four. He was the senior bishop of the Episcopal Church in terms of service in the American episcopate.

Born in Philadelphia, he was graduated from the University of Pennsylvania in 1900—the same year he was a member of the U.S. Olympic track team—and from Virginia Theological Seminary in 1905. He was ordained to the priesthood the following year.

In 1918, when he was only thirty-nine years old, he was consecrated to be Suffragan of the Missionary District of South Dakota. Four years later he was translated to be Bishop of the Missionary District of Eastern Oregon, and in 1945 he became Suffragan of the Diocese of Pennsylvania.

After his retirement in 1951, Bishop Remington accepted an invitation from the Rt. Rev. Francis E. Bloy, Bishop of Los Angeles, to become vicar of St. Ambrose' Mission. He served in the Claremont, California, parish from 1953 to 1956.

Bishop Remington is survived by his wife, Florence.

## Old Testament on TV

"Living Personalities of the Old Testament" is the title of the series of TV lectures scheduled to begin February 2 on NBC-TV's regular Sunday religious program known as *Frontiers of Faith*. Sponsored by the National Council of Churches in co-operation with NBC-TV's Public Affairs Program Department, the series will feature the Rev. Dr. Hagen Staack, noted author and Biblical scholar, who will illustrate his talks with photographs, maps, and reproductions of paintings and statues.

## For Traveling Men

Laymen International, a branch of the Episcopal Church's Overseas Mission Society, is offering a series of week-end conferences for overseas-bound laymen. The objective of the sessions, each one concentrating on a specific section of the globe, is to "further the sensitivity of Christian laymen to the importance of manifesting their faith as they work or travel overseas."

The conferences are scheduled as follows: the Far East, February 14-15; Sub-Saharan Africa, April 3-4; Latin America, March 13-14; the Middle East, May 22-23.

Sessions will be held at the Wilmer Conference Center in Millwood, Virginia. Discussion leaders will be clergy and laymen who have experience in the areas. While the conferences are technically under Episcopal auspices, other denominations and interchurch groups are assisting in the planning and execution of the series. (Additional information can be obtained from Laymen International, O.M.S.; Mount Saint Alban; Washington, D.C. 20016.)

## General Convention: Time to Register

Hotel reservations are now being made for the sixty-first General Convention of the Protestant Episcopal Church, to be held October 11-23 in St. Louis, Missouri. The deadline for all reservations is September 11. Reservation sheets have been mailed to all bishops, to clerical and lay deputies to the Convention, and to delegates to the Triennial Meeting of Episcopal Churchwomen. Others who wish to attend are asked to send reservation requests to the Convention Reservation Bureau, the Sixty-first General Convention, Protestant Episcopal Church, 1210 Locust St., Saint Louis, Mo.

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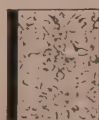
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## Worldscene

### The Living Church Names New Editor

*The Living Church*, Episcopal weekly, has named Dr. Carroll Simcox, rector of St. Mary's Episcopal Church in Tampa, Florida, and a noted author-journalist, as its new editor. The appointment was announced by the Rt. Rev. Donald H. V. Hallock, Bishop of Milwaukee, and president of the Church Literature Foundation, which publishes the magazine.

The new editor, fifty-one, will assume his duties on February 1. That same day the outgoing editor, Mr. Peter Day, will become Ecumenical Officer of the Episcopal Church. Mr. Day has served as editor of *The Living Church* for twelve years. A journalist before he was ordained, Father Simcox has been a frequent *Living Church* contributor, and for three years he was its literary editor. He is the author of eleven books, including *Living the Creeds*, *An Approach to the Episcopal Church*, and *The First Gospel*. He and his wife, the former Georgianna Mantor, have two children, both college students.

### Pin-ups and Presents

Stories that tell of two ways Christians "kept the Christ in Christmas" in 1963 come from England and the United States. A large photo mural picturing Christmas in a modern world replaced the traditional crèche in Portsmouth's Anglican Cathedral. Besides pin-up girls, the mural depicted world famine and race violence. "Many of you will be shocked to see these sordid things brought into the church," the Very Rev. E. N. Porter-Goff, cathedral provost, told his congregation. But, he added, "It is far easier to think of Christ being born into such a world by looking at the mural than having a romantic crib."

At Seabury-Western Theological Seminary, Evanston, Illinois, an anonymous donor expressed his understanding of Christmas in a form calculated to help struggling young parents. On December 18 each married student at this Episcopal seminary received an envelope containing a crisp new ten-dollar bill for each child in his family. With the money was a typewritten note which read: "That your children may enjoy Christmas." The total amount given came to more than \$900.



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If you want *real* Bible study, the new Bible-in-Life curriculum will delight you. How you'll thrill again to the drama, the excitement, the practicality of the Bible. And you may be quite surprised to find how up-to-date the Bible *really* is in dealing with today's most distressing problems. Just as important is the fact that the Bible is studied completely and in orderly fashion. Each pupil will be exposed to every Bible story for his age group, every doctrine in the Bible.

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## God's Lonely Work in the City

AMERICA's earliest settlers were really suburbanites—fleeing Europe's corrupt, suffocating cities. If we suppose our U.S. cities are ugly, dirty, corrupt, dangerous, and evil, our prejudices have seldom let us think it could be otherwise.

Here are four young authors who emphatically think otherwise. They offer lucid, cogent arguments for a deeper view of the cities we now have, and a vision of what they could become.

Today most Americans do not believe that there is anything glorious about our cities. In fact, most people think of the city as evil, a community from which to escape. Those trying to escape, however, are finding it extremely difficult. The city and its people keep chasing after them. Soon we will have to stop and look at what we fear and run from. One way to begin looking is in Lawrence H. Janssen's *These Cities Glorious* (Friendship, \$1.75). Some of your fears will be allayed. You will see how foolish it is to run away. You will see some of the new directions the Church now travels to minister to the city. You will find some hope, and glimpse some glory, for the cities of God.

*These Cities Glorious* can give you a firm beginning in understanding the changes that urbanization is effecting in you, upon your family, in the Christian Church, and in that world where you are working out your destiny.

Have you ever ridden in a police car at night in the "inner city"? Have you ever looked over a city from the roof of a tenement or heard a young Puerto Rican boy describe what a church is? Have you ever heard a white Christian say, "Either that nigger kid goes or I go. Which one is it going to be"? Have you ever stood beside a nine-year-old boy while the police arrested his father? You will do

and see and hear all these reading *My Brother Is a Stranger* by Bruce Hilton (Friendship Press, \$1.75).

This is a fast-moving, enlightening, exciting drama. The cast includes suburbanites who move away when Negroes move into the development; Puerto Ricans searching for hope in the city; and white and Negro rural migrants who are lost in the fast-moving city.

The book is enriched by scores of pictures of people and places in the inner city. There are chapters by Irving Shulman from his novel, *West Side Story*; from *Instant City* by the famous Bob Elliot and Ray Goulding of radio; and from *You Don't See Them Any More* by Hugh Mulligan of Associated Press.

I believe you cannot read this book and see its pictures without wanting to become more personally involved with your brother in the inner city. You will want to do something: to be involved with Christ in the city, where your brother need no longer be a stranger.

*The New Creation As Metropolis* by Gibson Winter (Macmillan, \$3.95) is hard reading, but a book that must be read, by laity especially and by clergy necessarily. Like his earlier *The Suburban Captivity of the Churches*, Dr. Winter's book needs to make a lasting impression upon the Church.

It will be as threatening as hell for many clergymen and laymen when the author writes: "clergymen view their work as the maintenance of harmonious relationships within the flock. . . . The creation of such harmonious enclaves is an indication of the utter dislocation of the Church in our society. The Church is intended to be a suffering body in the world, showing forth the Lord's death until He comes."

Dr. Winter's is a prophetic call to the Church to rethink its entire struc-

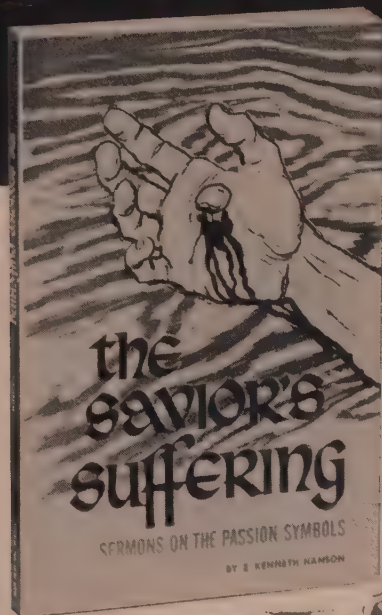
ture and ministry. The Church must have the courage to open itself to the secularized world and enter into direct engagement with the "principalities and powers"—the corporations, governments, and ideologies—that dominate our lives. It is the layman working daily in the secularized world who will accept—or ignore—his real ministry there. This ministry, the author cautions, must be performed by servants in servanthood, not in searching for private advantage for the Church.

Gibson Winter is a prophet. Sadly, he will be a voice crying in a wilderness populated by diminishing huddles of churchmen concentrating their whole attention on their own peace and safety unless we listen—and change.

The Rt. Rev. Paul Moore, Jr., the new Suffragan Bishop of Washington, D.C., has written a "handbook on urban work." Titled *The Church Reclaims the City* (Seabury, \$4.95), it is a manual for the "long haul" in the Church's attempt to see more clearly the divine hand in building the city of God on the streets of the United States. It is solid rather than sensational. It is positive and constructive rather than negative and fault-finding. It has some genuine insights for the Church in the city.

Bishop Moore is uniquely qualified to write such a book. His entire ministry has been an expression of the Church reclaiming the city, in both his pioneer work at Grace Church, Jersey City, and his ministry as dean of the cathedral in Indianapolis. Having lived with the people of the "inner city," he writes, "I can feel the incarnate pulse of God's love more clearly in the 'slums', in close identification with those who are rejected by the culture we seek to redeem, than in the 'middle-class' life of uptown and suburb. . . ."

*Continued, page 54*



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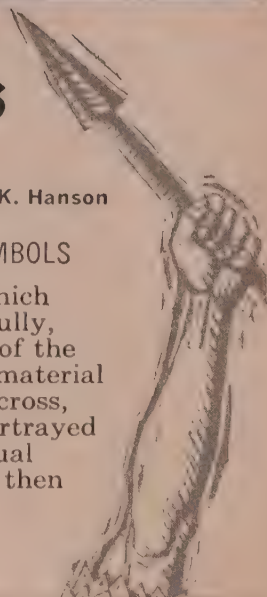
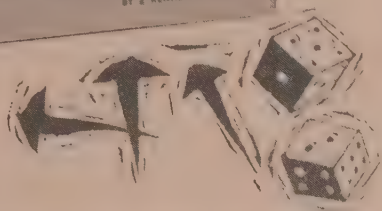
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The laity and clergy who are hearing more and more about the city—the "inner city," the metropolis, the megalopolis, the urbanization of America—will find *The Church Reclaims the City* well written, often warmly personal, and sometimes inspirational.

It commends itself to every person in the Church.

—ROBERT W. CASTLE

### FIVE ON ASIA

Few snowbound American Christians would refuse a round-trip air ticket via B.O.A.C., Pan American, or Qantas for a month's tour of Southeast Asia. The prospect of an exotic tour through that great arc of land stretching from the Middle East through India, across Malaysia, and up northward again to Hong Kong via the Philippines is a proposal few could resist easily.

Southeast Asia is one of three giant world areas, along with Africa and Latin America, that Christians in the West will be called on to study more and more carefully in the years immediately ahead.

Few of us, unfortunately, are likely to receive the necessary tickets to take off for Southeast Asia next month. But all of us do have a cordial invitation to visit India, Ceylon, Pakistan, Malaysia, Japan—and a number of points in between—via new books, films, and filmstrips.

During this Lent, American Christians will be taking a close look at the massive task of mission that waits to be done in Southeast Asia. There are five particularly good books available on the subject.

*Branches of the Banyan* (Friendship Press, \$1.95), edited by Addison J. Eastman, is a splendid distillation of fine writing by local Christians and other missionaries in India, Pakistan, Burma, Ceylon, and Nepal. These vignettes are accompanied by equally good photographs of life in these countries and a map. Despite some unevenness in quality, *Branches of the Banyan* is hard to put down, and even

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ore difficult to forget. If you have thought of "India" as a colored triangle in a geography lesson, this book will help you realize what Indian independence of British rule, accomplished in 1947, did to a land mass—and to people whose ways of life are incredibly varied. In this setting, the reader will begin to understand the complicated task of Christian service in Southern Asia.

*Vortex of the East* (Society for the Propagation of the Gospel, 50¢), by Anthony Dumper, is an incisive, brisk-written, panoramic view of South-east Asia, its situation, what the Anglican Church is doing there now, and what the church will need to be doing in the future. An excellent introduction to all of Southeast Asia by one who knows it well.

*Christian Issues in Southern Asia* (Friendship Press, \$1.75), by P. D. Devanandan, is a clear, orderly examination of the Christian mission in India, Burma, Nepal, and Pakistan. The author, an American- and English-educated historian and theologian, was born and raised in India. His book is serious, but never dull. Here is a rarity, an expert who knows how to tell an interesting story and who does not bore his reader with excessive detail. *Branches of the Banyan* should probably be read first, but this book is a necessary study for understanding the task and strategy of Christian mission in Southern Asia.

*The Church on Asian Frontiers* (The Church of England Information Office, Church House, Dean's Yard, London S.W. 1, England, \$1.00), by Gilbert Baker, is a brief "Anglican Odyssey" from Jerusalem to Japan through every major Anglican mission area of Southeast Asia, gleaned from reports of missionaries and bishops. These summaries present an interesting and illuminating picture of the Anglican Church at work in Asia. The book's one fault is the lack of a good map of the areas discussed.

*Fun and Festival from India, Pakistan, Ceylon, and Nepal* (Friendship Press, 75¢), by Irene Wells and Jean Bothwell, is an amazing collection of descriptive geography, games, costumes, legends, songs, and recipes of the countries in the title. It is accompanied by a fine bibliography. Not only good for church-school teachers, the book is fine for parents looking for home festivals that the whole family could learn from and enjoy.

—E.T.D.

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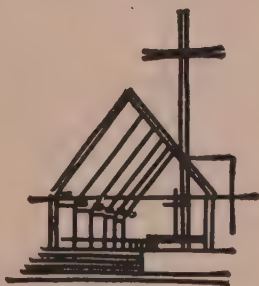
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## CALENDAR OF PRAYER—FEBRUARY

### Dioceses of the Anglican Communion and Their Bishops

- 1 The World Council of Churches
- 2 Bendigo, Australia: Ronald Edwin Richards, *Bishop*.
- 3 Benin, Nigeria: Agori Iwe, *Bishop*.
- 4 Bermuda: John Armstrong, *Bishop*.
- 5 Bethlehem, U.S.A.: Frederick J. Warnecke, *Bishop*. (Church Home [for youth], Jonestown; in transition of purpose; unemployed and unemployable of coal regions; the Church in industrial society.)
- 6 Bhagalpur, India: Philip Parmar, *Bishop*.
- 7 Birmingham, England: John Leonard Wilson, *Bishop*; David Brownfield Porter (Aston), *Bishop*; George Sinkler, *Assistant Bishop*.
- 8 Blackburn, England: Charles Robert Claxton, *Bishop*; George Edward Holderness (Burnley), *Bishop*; Anthony Leigh Egerton Hoskyns-Abraham (Lancaster), *Bishop*.
- 9 Bloemfontein, South Africa: Bill Bendyshe Burnett, *Bishop*.
- 10 Bombay, India: Christopher James Gossage Robinson, *Bishop*.
- 11 Bradford, England: Clement George St. Michael Parker, *Bishop*.
- 12 Ash Wednesday
- 13 Brandon, Canada: Ivor Arthur Norris, *Bishop*.
- 14 Brechin, Scotland: John Chappell Sprott, *Bishop*.
- 15 Brisbane, Australia: Philip Nigel Warington Strong, *Archbishop*; Horace Henry Dixon, *Coadjutor*; Wilfrid John Hudson, *Assistant Bishop*.
- 16 Bristol, England: Oliver Stratford Tomkins, *Bishop*; Clifford Leofric Purdy Bishop (Malmesbury), *Bishop*.
- 17 British Columbia, Canada: Harold Eustace Sexton, *Archbishop*.
- 18 British Honduras: Gerald Henry Brooks, *Bishop*.
- 19 Bunbury, Australia: Ralph Gordon Hawkins, *Bishop*.
- 20 Calcutta, India, and Pakistan: H. L. J. DeMel, *Metropolitan*; John Richardson (Car Nicobar), *Bishop*.
- 21 Caledonia, Canada: Eric George Munn, *Bishop*.
- 22 Calgary, Canada: George Reginald Calvert, *Bishop*.
- 23 California, U.S.A.: James A. Pike, *Bishop*; George Richard Millard, *Suffragan*. (Work in the inner city and growing suburbs.)
- 24 Canberra and Goulburn, Australia: Kenneth John Clements, *Bishop*.
- 25 Canterbury, England: Arthur Michael Ramsey, *Archbishop*; John Taylor Hughes (Croydon), *Bishop*; Lewis Evan Meredith (Dover), *Bishop*; Stanley Woodley Betts (Maidstone), *Bishop*; Kenneth Charles Harman Warner, *Assistant Bishop*; Alfred Carey Wollaston Rose, *Assistant Bishop*; Norman Harry Clarke, *Assistant Bishop*.
- 26 Cape Town, South Africa: Joost de Blank, *Archbishop*; Roy Walter Frederick Cowdry, *Suffragan*; Gilbert Price Lloyd Turner, *Assistant Bishop*.
- 27 Cariboo, Canada: Ralph Stanley Dean, *Bishop*.
- 28 Carlisle, England: Thomas Bloomer, *Bishop*; Sydney Cyril Bulley (Penrith), *Bishop*.
- 29 Carpentaria, Australia: Seering John Matthews, *Bishop*.

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## FOR MEDITATION

A FINE morning to be late for worship—I especially wanted to say that prayer about “no health in us.” But it’s too late; we’re at the Psalm already—PSALM 51, verse 5, and it’s the minister’s turn to read: *Behold, I was shapen in wickedness, and in sin hath my mother conceived me.*

Now there’s a disturbing verse! Why do I have to keep on thinking thoughts I’ve outgrown—thoughts we’ve all outgrown? Who in the world seriously equates sin with sex any more? It’s a lot of nonsense, and yet here we stand solemnly saying it. No wonder people think we’re in a backwater in this handsome (but also out-of-date) building. A good deal of the time I think we’re in a backwater, too.

Why do I come here then? I really don’t know, except that once in a while—often—I want to say, “There is no health in me,” and this seems to be the only place to do it. Every other modern edifice I go into won’t listen. The library and the movie theater say in unison either, “Nonsense! Forget it,” or, “You’re stuck with it, so stop trying.” The stores say, “You can buy your way out of it.” The doctor’s office says, “You’re being neurotic.” Only here can I say it without getting some kind of brush-off.

What do I mean, “There is no health in me”? Of course I can find specific instances. So can anyone, if he’s willing to look. I snap at the children and groan over the wash; I goof off at my job; I underpay my employees; I quarrel with my neighbors: name the spot anyone occupies and there’s a specific instance.

But that’s not it. What I’m thinking about is much more general and goes much deeper. All the specific instances are only surface signs.

Here is life—“precious uncertain fire,” as someone called it once—burning in us and all around us, making the whole world glow with all its different kinds of flame. But how do we meet it? This gift, this loan—we’re not up to it, we can’t use it, it’s wasted on us. We stay awake nights figuring out how to protect ourselves from life’s uncertainty. We work all day clutching and snatching at its preciousness. We spend all our time trying to turn its fire into a low-glow furnace heat that will keep us comfortably warm, no more.

I’m not the kind of person to live life properly, that’s what. Nobody is. We stand at the center of ourselves and somehow manage to draw a circle around us that keeps life at arm’s length. I don’t know how or why; it seems to be instinctive, almost—built into us, built into our history, a part of each of us from the moment we were made.

Is *that* what the disturbing verse is saying? Is it poetry, by any chance? Is the man who wrote it try-

ing not to state a fact, but to create in words what he is feeling? Is he being violent and exaggerated and shocking in order to get across the feeling that he has (and that I have, too) of a built-in inadequacy toward life, a built-in separation from it?

And if so, where does his Psalm go from there? I say, “There is no health in me,” and know that I’m heard, but that’s all so far. He says, “Behold, I was shapen in wickedness,” and knows that he is heard—and then what?

He turns toward that hearer, who is still all a blank to me, and calls him “Thou.”

*But lo, thou requirest truth in the inward parts, and shalt make me to understand wisdom secretly.*

So there we start. We stand there together, he and I, in that moment of truth, in that inside world of our hearts, knowing that we are separated from life. And we look at the precious uncertain fire, like Moses on the mountain when he saw the burning bush. And the Thou of the Psalm, seeing that we have turned aside to see this great sight, speaks to us out of the fire. *Out of the fire—* out of my life, what it is and what it puts before me every day; that’s where the Thou who hears me here in the church can answer me.

I can’t hear him yet. But the poet is speaking to the Thou of his Psalm, and I can hear what he says:

*Thou shalt purge me with hyssop, and I shall be clean; Thou shalt wash me, and I shall be whiter than snow.*

It sounds difficult and unpleasant—which is what I find life a good bit of the time. But apparently there are two ways of taking the difficulty. If I choose the second—not running away from it or insisting that it be easy, but facing up to it and doing what the Thou in it asks of me—then there’s a promise in it, and the poet knows what it is:

*Thou shalt make me to hear of joy and gladness, That the bones which thou hast broken may rejoice.*

The whole—the washed, purged, broken whole—will gather itself together in joy and stand before the burning bush, knowing that out of the burning itself has come what we desire: the ability to meet life and to be life.

—MARY MORRISON

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I read your magazine every month. . . . It is an excellent publication.

Mrs. Charles S. Wilkins  
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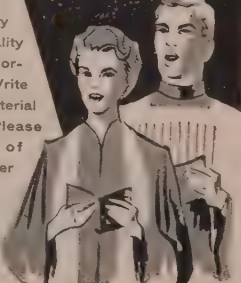
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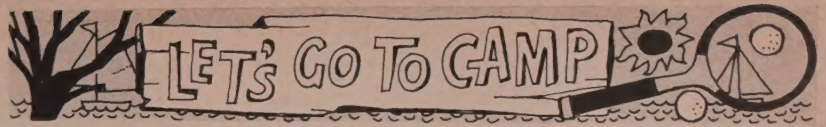
The Registrar—Box E  
419 West 114th Street, New York, N. Y. 10025



FEBRUARY

- 2 Sexagesima
- 3 Purification of St. Mary the Virgin
- 3-4 Advanced seminar for church musicians at the College of Church Musicians, Washington, D.C. Led by Thomas Dunn of the Church of the Incarnation, New York City.
- 4-6 National Canterbury Committee, the Bishop Donegan Conference Center, Tuxedo Park, N.Y. Sponsored by the College and University Division of the National Council.
- 4-7 National Council of Churches Conference on Church-State Relations, Columbus, Ohio.
- 7-13 Annual meeting of the National Council of Churches' Division of Christian Education, Cincinnati, Ohio.
- 9 Quinquagesima
- 9 Race Relations Sunday. Theme: "... first be reconciled to your brother ...". Sponsored by the Department of Racial and Cultural Relations, National Council of Churches.
- 12 Ash Wednesday
- 14 World Day of Prayer. Theme: "Let Us Pray." Sponsored by the United Church Women, National Council of Churches.
- 14-17 General Division of Women's Work, Seabury House, Greenwich, Conn.
- 16 First Sunday in Lent
- 16-23 Brotherhood Week
- 16 Universal Day of Prayer for Students. Purpose: To unify Christian students throughout the world in prayer. Sponsored by the World Student Christian Federation, National Council of Churches.
- 18-20 National Council, Seabury House, Greenwich, Conn.
- 19, 21, 22 Ember Days
- 23 Second Sunday in Lent
- 24 St. Matthias the Apostle
- 29 Workshop for church musicians at the College of Church Musicians, Washington, D.C. Directed by Dr. Leo Sowerby, assisted by Fellows of the College.

Meetings, conferences, and events of regional, provincial, or national interest will be included in the Calendar as space permits. Notices should be sent at least six weeks before the event.



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# Know

# Your

# Diocese

The Christian gospel first reached the territory that was to become Western New York through the seventeenth-century missionary work of French Franciscans and Jesuits among the American Indians. Church of England missionary activity began in the latter half of the eighteenth century. The Diocese of New York, covering the entire state, was founded in 1785, one year following the organization of the Episcopal Church in the United States of America. The Rev. Davenport Phelps conducted the first Episcopal service for white settlers in the vicinity of Buffalo in 1802. During Bishop John Hobart's episcopate in New York (1811-1830), churches and missionary stations were established in twenty communities which are presently located within Western New York's diocesan boundaries.

In 1838, the first convention of the newly created Diocese of Western New York was held. A further division was deemed necessary in 1868, and fourteen eastern counties were organized as the Diocese of Central New York. In 1931, a further division of the diocese took place when the eight eastern counties were set apart as the Diocese of Rochester. In the seven-county area which now makes up the Diocese of Western New York, there are seventy-five churches, 110 clergy, and 145 layreaders ministering to 44,699 baptized persons (28,547 communicants).

Among the many organizations and institutions of the diocese are the Church Foundation, popularly known as the Church Home, for aged men, women, and couples; DeVeaux School, founded in 1853; the Church Mission of Help, the diocesan social work agency; the Community of the Way of the Cross, a religious order for women; St. Augustine's Center, an urban missionary center staffed by the Church Army; Camp Carleton, a summer camp for young people, as well as a conference site; the Lauriston L. Scaife Conference Center; and the Lay Readers' Missionary League, which provides the reading of services when clergy are not available. The diocese's Mission to the Deaf is one of the pioneers in this important field. A deaf layreader and two missionaries hold regular services for their several congregations.

The diocesan seal is an adaptation of the seal of the Diocese of London. The crossed swords are the symbol of St. Paul, the patron saint of the diocesan cathedral. The three roundels, or fountains, represent three important bodies of water in the diocese—Lake Erie, Lake Ontario, and Niagara Falls.

## DIOCESE OF WESTERN NEW YORK



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*The Rt. Rev. Lauriston L. Scaife was born in Milton, Massachusetts, on October 17, 1907, the son of Roger and Ethel Scaife. He was educated at Milton Academy, Trinity College, the University of Göttingen, Harvard University, the General Theological Seminary, and St. Sergius' Theological Academy in Paris.*

*Bishop Scaife was ordained to the diaconate on June 9, 1937, and to the priesthood on May 3, 1938. He was a master at St. Paul's School, Concord, New Hampshire, from 1937 to 1938. During World War II he served as a chaplain with the U.S. Navy. He served as assistant rector at St. Thomas' Church, New York City, and as rector of both Trinity Church, Newport, Rhode Island, and Calvary Church, Pittsburgh, Pennsylvania. He was consecrated to be seventh Bishop of Western New York on May 13, 1948.*

*Bishop Scaife's interest in relations among Anglican, Orthodox, and Old Catholic Churches began early in his ministry. While in the Diocese of New York, he was a representative for Orthodox relations in the diocese. He is presently chairman of General Convention's Joint Commission on Co-operation with the Eastern and Old Catholic Churches, a trustee of St. Vladimir's Russian Orthodox Seminary, vice-chairman of the Advisory Committee on Anglican Relations, and a member of General Convention's Joint Commission on Church Music. From 1951 through 1957, he served as a member of the Episcopal Church's National Council.*

*When the Third Assembly of the World Council of Churches met in New Delhi, India, in 1961, Bishop Scaife was a delegate from the Episcopal Church. He also represented the Episcopal Church at meetings with clerical representatives of the churches of the Soviet Union in 1962 and 1963.*

*On October 19, 1939, Bishop Scaife married Eleanor Carnochan. The Scaifes have two daughters, Sibyll and Cynthia, who are both now in college.*